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ABSTRACT

**AN INVESTIGATION OF WHY THE CHRISTIAN SERVANT
LEADERSHIP MODEL IS A FACTOR IN EFFECTIVE
EVANGELISM AND RETENTION OF MEMBERS AT
THE NAKONDE MISSION DISTRICT IN ZAMBIA**

by

Frank M Sikazwe

Adviser: Walton A. Williams

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project

Andrews University

Seventh-day Adventist Theological Seminary

Title: AN INVESTIGATION OF WHY THE CHRISTIAN SERVANT LEADERSHIP MODEL IS A FACTOR IN EFFECTIVE EVANGELISM AND RETENTION OF MEMBERS AT THE NAKOND MISSION DISTRICT IN ZAMBIA

Name of researcher: Frank M. Sikazwe

Name and degree of faculty adviser: Walton A. Williams, DMin

Date completed: February 2011

Problem

Baptismal percentages are not marching with retention levels. The desire to meet baptism goals has slowly caused a shift in emphasis with more attention on winning souls than in keeping them. Comparing baptisms to losses for the Zambia Union Conference for the period 2001 to 2005 reveals that the annual retention rate drastically dropped while evangelistic initiatives and funding increased. This trend has caused an imbalance in evangelism. The current project will investigate this trend in order to determine its possible cause before providing solutions.

Method

I used ten focus groups with ten members each. After training, the researcher gave the focus groups the task of discussing the questionnaire forms, coming up with answers, and analyzing the answers that addressed the project title. The findings would provide seminar material for continuous training that could be used in the district. Other works related to my project title were also consulted.

Results

The author discovered that poor visitation by the leadership of the local church is the greatest cause for backsliding. The other discovery of the project was an imbalance between the winning and nurturing aspects of evangelism (Matt 28: 19 – 20). This, too, leads to an early exit by the newly-baptized. The survey also indicated poor relational skills in the local church.

Conclusions

Relational skills, based on Christian leadership (servant leadership) in a local church, can significantly reduce the level of apostasy. At the same time, it can increase membership since its focus is leading others by serving and serving others by leading. This kind of leadership also creates a balance between the two forms of evangelism: winning and nurturing.

Andrews University

Seventh-day Adventist Theological Seminary
(Heidelberg College Campus)

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EVANGELISM AND RETENTION OF MEMBERS AT
THE NAKONDE MISSION DISTRICT IN ZAMBIA

A Project

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

Frank M. Sikazwe

February 2011

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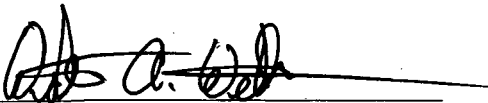
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APPROVAL BY THE COMMITTEE:




Adviser,
Walton Williams



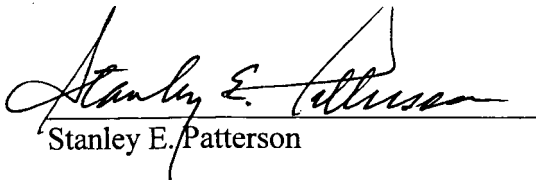
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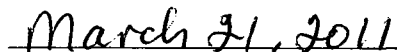
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Dean, SDA Theological Seminary,
Denis Fortin



Stanley E. Patterson



Date approved

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CHAPTER 1

INTRODUCTION

Historical and Theological Background

I was born in 1952 at a village called Nsangu in Mbala district which was then Abercorn. This town was known for producing corn. That is why it was called Abercorn. Zambia, then Northern Rhodesia, was under British rule. Mbala is in the north of Zambia near Lake Tanganyika about 1000 kilometers from Lusaka. Nsangu village is about 20 kilometers north east of Mbala.

My parents, especially my mother, were religious. I my mother better than my father he came back home only briefly after he had fought in World War Two. When I was hardly 5 years old, he decided to migrate and settle in Tanganyika before it became Tanzania. As his children, we followed. I was the fourth born among the five children who followed. Three of us were boys and the other two girls.

Unfortunately, while we were there my father decided to become a polygamist, to the surprise and dismay of my mother. The two women could not live together in harmony. When my mother discovered that her rival was trying to poison her, she decided to go back to Zambia, taking four of us with her. This began a hard life of moving between her mother, our uncles, and other relatives. Thank God for the extended families of Africa which God used in order for me to survive. My grandmother was

exceptional. Together with my mother and her brothers, they helped to build our foundation for future life.

My mother introduced me to religion early in life. Our village was not far from the Mission Station of the Anglican Church. The missionary, who was a woman, used to come to our village once every two weeks. We were enrolled in Sunday school. My mother told me that this missionary liked me very much because of the answers I was giving in class. The impact that this early religion had on me was that after I started Sub A, now grade one, my father sent medicine to protect us from witches. It was in powder form. To apply it, our skin had to be punctured so that the powder could be rubbed into the small wound that was created. Once it mixed with the blood, the procedure was over. When my uncle explained the intention of the charm, I said without fear that I did not need it; God would protect me. I have lived with this philosophy since then and I have not regretted the choice I made. I was still going to church on Sunday and knew nothing about Seventh-day Adventists.

Under difficult conditions my brother and I managed to get to Grade 5 together although he was younger than I. We did not know that our elder brother, who was at the time living in the Copper belt, was concerned about our situation back home. He discussed the issue with our brother in-law and they invited us to live with them. My young brother, who is late went to live with our elder brother while I remained in Ndola with my brother in-law.

When I reached Form four (Grade 11), my theological inclination began to shape and deepen. Since I had not done well in the French language at junior level, when administration gave me two subjects to choose from—Religious Education and French—

I chose Religious education. The books we studied confused me regarding the Sabbath. I asked in class whether the Sabbath that was spoken of in the Bible was the same as Sunday. The teacher said, “no.” Then I asked again, “If one group worships on Sunday and the other group on Sabbath which you say is Saturday, which group follows what God says?” She sent me to find out that from the Reverend who was staying in town at the time. Disappointed, yet curious, I went back to my friends who were taking French and told them I was in trouble. When I explained my situation, one offered to help me understand the difference between Sunday and Saturday and why people worship on two different days. My anxiety began to subside knowing I would find the right group to identify with. Instead of explaining, this friend took me to their deacon who gave me a book entitled: From Sabbath to Sunday by Samuele Bacchiocchi.

I read Bacchiocchi’s book from cover to cover and made notes. Finally I became a Seventh-day Adventist. My love for evangelism started to strengthen each day. While at college, I worked as a literature evangelist and started developing the skill of one-to-one witnessing. When I finally became a Primary School teacher, I started noticing that each time I saw a pupil suffering, especially one I was teaching, my heart urged me to relieve the suffering. If it was food, I shared; if a uniform, I bought it. I visited those who were near in order to assess the situation at home.

I was in a visitation and witnessing group at church. When I was assigned to do any work at church I did it willingly. I did not realize that the church elders had noticed me, but they started urging me to join the Gospel ministry. One elderly pastor who was in the district at the time spoke to me about it from time to time. The more all of them talked to me about ministry, the more I appeared to be like Jonah who was running away from

God's appointed duty. When I finally joined, I felt a sense of relief and satisfaction. Now my conscience would not accuse me of running away from God's appointed duty:

Winning souls for His kingdom.

I must admit that I took many things such as the retention of members for granted. I thought that once converts were brought into the church they would stay. Maybe it was because of my previous background as a Sunday-keeper. So we preached and they came in. Whether they stayed or did not was not our concern. The issue was bringing them in. In fact, I was being trained on the job.

However, when I acquired education in the area of evangelism and retention of those we were winning for the Master, my focus changed. Now I wanted to see a balance between those we were winning and those we were keeping. Still we have problems. We do not have a balance between baptisms and those we keep. It is like drawing water in a bucket that has holes in the bottom, or like one professor observed, "What is important is not the milk in the bucket from the cow that you are milking, but the milk that you will take home."

When I joined the DMin program in leadership, I decided to study servant-leadership in relation to evangelism and retention of members. I wanted to find out whether leadership at a local church affects evangelism and retention of members.

Statement of the Problem

Baptismal percentages are not matching retention percentages. The desire to meet baptism goals has slowly caused a shift in emphasis. While there is a huge emphasis on winning souls for the Lord, the same is not true in keeping the ones we win. At times, even those who have been in church longer struggle to remain there. Comparing baptisms

to losses for the Zambia Union Conference for the period 2001 to 2005 reveals that the annual retention rate for the same period drastically dropped. The Nakonde Mission District was part of this huge membership loss through apostasy and missing members. Most troubling was the fact that while those who had been won were leaving the church, there was an increase in public evangelistic initiatives and a huge expense incurred. It was as if the interest was just to replace the ones leaving. Nurturing mechanisms are weak while those for winning were stronger. This trend has created an imbalance in evangelism. This project will investigate that trend in order to determine its possible cause before providing solutions.

Statement of Task

The task of this project is to develop and implement a Christian servant-leadership training program to focus on the importance of relational skills such as care giving, counseling, empathy and visitation. By introducing relational programs at a local church, the project will discover why the Christian servant-leadership model is a factor in effective evangelism and retention of members. This program will be implemented, evaluated and reported over a period of one year, from 2009 to 2010.

Purpose of the Project

The purpose of the project is to investigate why baptisms do not match retention levels. Many members are baptized, but within a short time period, leave the church. What or who is responsible for the loss? Is it the local leadership of the church, the evangelist or the members themselves? The project intends to establish causes before offering solutions.

Justification of the Project

Baptisms have not balanced retention rates for a long time, especially during the period covering 2001 to 2005 in the Zambia Union Conference. During this period, the annual retention rate dropped drastically, causing a serious concern. Within the same period, there was an increase of evangelistic initiatives meant to increase membership. Much money was spent, but when new converts came into the church, they too left after staying for only a few months.

This project will investigate the causes and offer solutions so there can be a better balance between those we baptize and those we keep in the church.

Description of the Project Process

There will be a theological reflection centered on four major issues. First, the servant-leadership model and how it influences effective evangelism and retention of members will be discussed. We will examine the concept of the Christian servant-leadership model from a Biblical perspective, and relate it to Greenleaf's observations on servant-leadership. This research, together with what the project will uncover, will be considered in order to find out what the local leadership can do to address the problem of membership loss.

Second, evangelism in relation to servant-leadership will be explored in order to discover if there is a relationship between the two concepts. Third, the concept of nurture will be examined in relation to retention. Finally, retention itself will be investigated.

Selected current literature that addresses the Christian servant-leadership model as a factor in evangelism and retention of members will be reviewed. Then we will consider

the formation of the Leadership, Evangelism and Retention of Members Quality of Life Survey. Focus groups, guided by the research, will also be formed. Reporting mechanisms will provide data accumulation so the results can be shared within the Seventh-day Adventist church in Zambia, as well as the rest of Africa and beyond. This report should be completed by August, 2010.

Delimitations

Although its findings would impact the entire Union Conference, due to limited funding and other logistical problems, I limited the project to the Nakonde Mission District in Zambia. The sampling, which was representative of the entire district, was done among ten churches of the district, namely; Nakonde Central, Nakonde Main, Nakonde East, Hilltop, Chiyanga, Kantongo, Musanka, Chilolwa, Mwenzo, and Chozi. One hundred people, ten per group, were involved. Each group represented a different church.

Limitations of the Project

The views that are presented in this project are not exhaustive. Neither does the author claim that others will not differ with the views presented. Further research on the same topic may reveal what this paper has not. We live in a world in which knowledge is not static but progressive (emphasis supplied).

Methodology

The methodology I used in my investigations was mixed - it was both qualitative and quantitative. It was quantitative in the sense that I used ten focus groups of ten people per group. There were one hundred people who represented the district who came from

ten churches. After securing their consent to participate in the program, I interviewed all of them. When they were instructed as to what was needed, they then expressed their individual opinion on the questionnaires I distributed.

The method was also qualitative in that the answers were considered on their own merit with much time spent analyzing them. These results reflect careful scrutiny and analysis (see appendix A). I also consulted other works on the subject to establish the facts I discovered.

In chapter two, I will propose that membership loss can occur when we place more emphasis on the winning aspect of the Great Commission found in Matthew 28:19 and less emphasis on the nurturing aspect found in the same chapter in verse 20. An in-depth study of the two Greek words *matheo* and *matheteuo* will vividly bring out this point.

Another point that Chapter two establishes has to do with the leadership of the local church. Comparing baptisms to apostasies occurring between 2001 and 2005 reveals that something was out of balance. How can the church allow more losses than gains? What can be learned from how the Lord Jesus and the disciples retained the people they baptized? The chapter will propose that the Christian servant-leadership model, founded by the Lord Jesus and championed by Robert Greenleaf, is the solution to membership loss. The chapter urges a return to the Christian servant-leadership model as provided by the Biblical standard found in Ezekiel 34:

1. Searching, seeking the sheep, vv. 11, 12,
2. Gathering from places where they were scattered, v.13,
3. Feeding the flock in a good pasture, v. 14,

4. Seeking the lost to bring them in again, v. 16,
5. Reclaiming that which was driven away, v16,
6. Binding that which was broken, v.16, and
7. Strengthening that which was sick, v. 16.

It appears that verses 11–16 of Ezekiel 34, strike a balance between *matheo* and *matheteuo*.

Chapter three will unpack the theme of Christian servant leadership as key to evangelistic initiatives as well as nurture (retention). It will explore literature indicating that Christian servant-leadership is key to spiritual success and perhaps, to secular success, as well. The chapter will also show how the principles of leadership, especially the Christian servant-leadership model, can be applied to the challenge of membership loss.

In chapter four, the author demonstrates that the Christian servant-leadership model should be an expectation for the local church. To prove this, a survey was conducted in the Nakonde Mission District. Results indicate that while most leaders preach about the importance of the Christian servant-leadership model, few practice it. The chapter concludes by offering various methods of nurture, such as compassionate and constant visitation by a caring and concerned local leadership. The chapter will also show how effective these methods are in reducing levels of apostasy if they are conducted in light of the Christian servant-leadership model.

Chapter five reports on the project, evaluates the project, make a conclusion and offers recommendations. The author will also include a brief project report and a leadership, evangelism and quality-of-life-survey. This project is expected to raise both

the yearly growth rate and retention levels of churches in the Nakonde Mission District in Zambia.

It is anticipated that this project will contribute to the challenge of membership loss and ineffective evangelism by urging a return to the Christian servant-leadership model which stresses the importance of relational skills in evangelism and retention of members as a way of closing the church's "back door."

This project will also raise the quality of leadership at the local church while helping the author develop his own leadership and equipping skills as a pastor in Zambia, and be of benefit to other pastors within Zambia Union Conference.

Definition of Terms

Some key words in proving that the Christian servant-leadership model is a factor in both effective evangelism and retention are

Akouo (Gr.): To hear for the purpose of understanding.

Christian Leadership: Leadership that leads through dynamic relationships of care, concern, love, compassion, acceptance, forgiveness, empathy and service.

Didasko (Gr.): To teach, instruct by word of mouth (Math 20:15, 20) being taught.

Disciple: A person who has accepted Christ as his or her personal Saviour, died to sin, and joined the body of Christ and is both committed and dedicated to service.

Evangelism: Proclamation of the Gospel of our Lord Jesus Christ in such a way that respondents will choose him as their personal Saviour and be committed to Him and His teachings.

Kerusso (Gr.): To preach/proclamation

Matheo (Gr.): A disciple who learns but is not attached to his or her teacher.

Mathetes (Gr.): A disciple or learner

Matheteuo (Gr.): A disciple who learns and is attached to the teacher and his teaching.

Matheteuei (Gr.): Those who learn and assimilate as part of themselves

Nurture: Spiritual growth through relationships and service to each other.

Retention: Ability to hold and keep the people that are baptized.

Shepherd (*Poemen* Heb): Christ as Chief Shepherd. Also, pastor of a flock as an under shepherd.

Servant-leadership: Leadership that demonstrates care, concern, spirituality, compassion, acceptance, forgiveness, love and service over those it leads.

Unentered area: An area that may have no church building, house church, or a backslider living in the area. For some areas in Nakonde, more than one may apply.

CHAPTER 2

THEOLOGICAL FOUNDATIONS: CHRISTIAN SERVANT-LEADERSHIP MODEL IS A FACTOR IN EFFECTIVE EVANGELISM AND RETENTION OF MEMBERS

Introduction

Personal observation and anecdotal evidence for the Nakonde Mission District in the North Zambia Field in Zambia suggests that effective evangelism and retention of members is dependent on a Christian servant-leadership model. This chapter seeks to lay a theological foundation for why a Christian servant-leadership model is a factor in effective evangelism and retention of members in the Nakonde Mission District. The theological foundations for this project will centre on two concepts: the Christian servant-leadership model and the concept of effective evangelism and nurture and/or retention of members.

The Christian Servant-Leadership Model

I understand servant-leadership as a process of growth with the following characteristics: care, concern, spirituality, compassion, acceptance, forgiveness, humility, love and service. These must be demonstrated daily in one's leadership.

However, the works of Robert Greenleaf and Larry Spears are referenced by John Barbuto (2007) in his article on servant-leadership, to identify eleven characteristics which he convincingly says should be evident in a servant-leader. These are "*calling*,

listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, growth and building community” (emphasis supplied). They also ask eleven searching questions which they say can identify a servant-leader. These questions are listed as follows:

1. Do people believe that you are willing to sacrifice your own self-interest for the good of the group?
2. Do people believe that you want to hear their ideas and will value them?
3. Do people believe that you will understand what is happening in their lives and how it affects them?
4. Do people come to you when the chips are down or when something traumatic has happened in their lives?
5. Do others believe that you have a strong awareness for what is going on?
6. Do others follow your requests because they want to rather than because they “have to?”
7. Do others communicate their ideas and vision for the organization when you are around?
8. Do others have confidence in your ability to anticipate the future and its consequences?
9. Do others believe that you are preparing the organization to make a positive difference in the world?
10. Do people believe that you are committed to helping them develop and grow?
11. Do people feel a strong sense of community in the organization that you lead?

They continue by saying that “if you can check more than seven of these with a ‘yes’ then you may be well on your way to becoming a servant leader.” I wish it was as easy as they make it.

However, I suspect that the works of Robert Greenleaf were based on the life of Christ because all eleven characteristics of servant-leadership plus the eleven searching questions that identify a servant-leader find fulfillment in the life of Christ and other Bible characters. What is missing in Greenleaf’s phrase of servant-leadership is the word “Christian,” which I have appended to the phrase in order to make it clear that the concept is rooted in its founder, Christ, hence the term Christian servant-leadership. I will now turn to the passages of Scripture which are foundational to my project.

The passages of Scripture, Mark 10:35-45, Matt 20:20-28, and John 13:1-17, introduce the concept of Christian servant-leadership. In Mark 10:35-45 the Bible says,

And James and John, the sons of Zebedee, came unto Him saying, Master, we would that Thou shouldest do for us whatsoever we shall ask. And He said unto them, "What would ye that I should do for your?" They said unto Him, "Grant unto us that we may sit, one on the right hand, and the other on Thy left hand in Thy glory." But Jesus said unto them, 'Ye know not what ye ask: can ye drink the cup that I drink of? And be baptized of the baptism that I am baptized with?' and they said unto him; 'we can'. And Jesus said unto them, 'Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized; But to sit on My right hand and on My left hand is not for Me to give; but it shall be given to them for whom it is prepared.' And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to Him, and said unto them, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whoever will be great among you, shall be your minister. And whoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister and give His life as a ransom for many.

The phrase "right hand" or "right side" in Mark 10:37 suggests selfish motives behind James and John's request to Jesus, hence the complaint of the other disciples. According to Zodhiates (1985), this phrase is rendered as follows:

"*Dexios*" in Greek and is used when giving or receiving special preference (see Matt 6:3; Luke 6:6 and Revelation 5:7). In the case of division, the right hand is chosen as that which comes first (see Matt 5:29, 30, 39; Revelation 10:2) both when the division is indifferent (see Matt 20:21-23; 2 Cor 6:7; 2 Sam 16:6, etc.) and when preference is clearly given to one side (see Matt 25:33-34). God is said to be at the right hand of a person whom He helps as the enemy is to the right hand of him whom he seeks to overcome and the accuser to the right of the accused. A person of high rank who puts anyone on his/her right hand gives him/her equal honour with himself/herself and recognizes him/her as of equal dignity (see 1 Kgs 2:19; Ps 45:10; Ezra 4:29, 30 etc.) (pp. 1188, 1678).

It is not clear to what, or to whom, the right hand signifies; it is not clear, between James and John, who would have desired to sit at the right hand and who on the left. Whatever may have been the case, it is clear the other disciples were highly incensed. However, it might be suggested that the spirit of determination in James and John to

pursue their aspirations was good, although the aspirations themselves were not backed by noble motives.

Commenting on the ambition of James and John in Matt 20:20-28, Nichol (1980) argues,

To think that James and John could come to Jesus with their selfish request to be first in the kingdom, immediately after He had so vividly set forth his approaching death (is incomprehensible)! Here the selfishness that moves the human heart stands forth in stark contrast with the selfless love of God (p. 465).

Horn (1979) dissects the different Hebrew and Greek words for servant in order to arrive at a definition of biblical servant-leadership. According to him, a servant is

A person who renders voluntary service (or involuntary) to another person. The term may denote court officials as servants of their king (see Gen 41:10; Ezra 7:10, 20, etc.), or persons in any subordinate relationship to another (see Dan 1:12, 13). When politely addressing a superior, an inferior would often refer to himself/herself as a servant of the superior, thus expressing submission (see Genesis 50:18; 2 Kgs 1:13; Luke 2:29; Acts 4:29) (p. 1009).

For the purpose of this study, “voluntary service” captures the meaning rendered by the word servant. Zodhiates (1985) also breaks down the word “*diakonos*” into several parts in order to deepen our understanding of servant. Accordingly he states that *Diakonos* is

“a minister” or “deacon” . . . Those who serve at a feast are *douloi* (slaves), but those who execute the king’s sentence are *diakonoi*, servants (see Matthew 22:2-14). In *douloi* the relation of dependence upon the master is prominent and a state of servitude is the main thought. In *diakonos* the main reference is to the service or advantage rendered to another, such as compassion or love towards the needy within the Christian Community. (See Acts 6:1, 4; 2 Cor 8:14). Labour (service) should benefit others (*diakonia*), individually and corporately (see 1 Corinthians 12:15; 2 Corinthians 4:1) (p. 1679).

Diaconoi, servants who willingly render service to advantage the other for example, compassion or love towards the needy—within the Christian community (nurture) or outside (outreach), as opposed to *douloi*, slaves or unwilling servants, are

among the main points of this paper as we address Christian servant-leadership.

Exercising Domination

Jesus wanted his followers to understand the difference between secular and Christian servant-leadership. He states, “Leaders of this world exercise dominion over Gentiles,” (see Matthew 20:25). Then He says, “Not so with you” (Matthew 25:26).

According to Nichol (1980), the phrase to

“Exercise dominion over them” literally means ‘lord it over’ or ‘exercise lordship over’. Earthly authority functions on the basis of power. Those in positions of authority tend to ‘lord it over’ those under them. But among the citizens of heaven, power, position, talent, education are to be devoted exclusively to serving others, and should never be used as levers to lord it over others. Leaders should ‘be great’ in terms of serving instead of dominating. (p. 466).

McNeal (2006) points out that the Christian servant-leadership model Jesus introduced is “a journey towards humility” (p. 3). This probably seems to be one of the challenges that leadership wrestles with.

Nichol (1980) goes on to state that

the life of the Lord Jesus, “which we should emulate”, was pre-eminently a life of service to both the disciples and the masses at large. Throughout His ministry He took advantage of none of the privileges commonly claimed by the rabbis. He never exercised divine power for his own advantage (p. 466).

In Christian servant-leadership, leaders should not take advantage of others. Neither should they use delegated power for their own advantage. On the contrary, the Christian servant-leadership model demands equality of treatment. That is what Jesus wanted them to understand even before James and John asked the question that caused the Lord to make a difference between secular and Christian leadership.

In answer to Peter’s question, “we have left everything to follow You! What then will there be for us?” (Matthew 19:27), Jesus answered, “I tell you the truth, at the

renewal of all things, when the Son of man sits on His glorious throne, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel” (Matt 19:28).

Maybe the question of reward in their case was settled by the above statement. James and John had actually asked about reward selfishly, while Peter may have asked the same question about reward in the context of learning.

Christian Servant-Leadership in the Gospel of John

Although the context in John 13:1-17 is foot washing, the passage has implications for Christian servant-leadership. Just as foot washing is a sign of humility, the Christian servant-leadership model is a road to practical meekness. Jesus wanted His disciples to understand the intended lesson of humility He was trying to impart to them by declaring, “If I then, Your Lord and Master (argument on human level) have washed your feet, ye also ought to wash one another’s feet” (John 13:14).

If Jesus, who referred to Himself as their Master, could bend over or kneel down before each of them to wash their dusty feet, it made a lot of sense that “ye also ought to wash one another’s feet” (see John 13:14).

The word “ought” in verse 14 seems more than a command—it carries moral implications as well. Dederen (2000) argues,

The verb *opheilo*, from *opheilete* (ought), has both a literal and a figurative meaning. In the first it means to “owe” as in having a debt; in the second it means “having an obligation” with the idea of “ought” or must followed by the second verb that shows that one is obligated to do (see Luke 17:10) where the servant’s duty to his master is in view. Here the obligation is to wash each other’s feet. The verb expresses a moral obligation. The verbal tense indicates continued action rather than a onetime duty. Jesus clearly intended for his disciples to continue to discharge this duty (pp.592, 593).

The implication of the passage is that the Christian servant-leadership model is a moral obligation. The Christian servant-leadership model is also a practical, selfless service to others. To reinforce the continued or repeated action of foot washing as a practical act of humility, Jesus said, “For I have given you an example, that you should do as I have done to you” (John 13:15).

Commenting on the unselfish service of Jesus, Jemison (1959) points out that “Jesus lived to serve. His whole ministry was marked by acts of kindness, blessing and loving service. But the Saviour never rose higher in service than when at the close of his earthly ministry. He washed the feet of the twelve men who had not yet learned the lesson of unselfish love” (p. 254).

The disciples, apparently, were slow in understanding the reality of Christian servant-leadership, but the Lord was patient with them. White (1940) observes,

The whole life of Christ had been a life of unselfish service. “Not to be ministered unto, but to minister (Matthew 20:28) was the lesson of His every act. . . . But not yet had the disciples learned the lesson. There was strife among them, which of them should be accounted the greatest. This contention carried in His presence grieved and wounded Him. They also refused to act the part of a servant at the last supper (John 13:1-17) but instead yielded to wounded pride. How was Christ to bring these poor souls to where Satan would not gain over them a decided victory? How could He show them that it is *loving service, true humility which constitutes real greatness?* (emphasis supplied). How was He to kindle love in their hearts and enable them to comprehend what He longed to tell them? (pp. 642-644).

White (1940) then states that

He (Christ) took the towel and girded Himself. After that He poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel wherewith He was girded. Bitter shame and humiliation filled their hearts. They understood the unspoken rebuke, and saw themselves in altogether a new light (p. 644).

I see in Christ’s action of washing the feet of His disciples a fulfillment of Greenleaf’s list of questions asked to identify a servant-leader (see question page in appendix C). The Lord teaches by example and extends the same privilege of service to

the disciples by saying, “I have given you an example that you should do as I have done to you” (John 13:15, NKJV). I suggest that this event introduced the concept of servant-leadership as opposed to a secular type, and the disciples caught it.

An examination of the book of Acts reveals how effective the initial twelve disciples were in following the Christian servant-leadership model. Acts 6 shows how they shared responsibilities with others in order that they could continually give themselves to prayer and to the ministry or preaching of the Word (see Acts 6:4,5). Such delegation is one of the characteristics of Christian servant-leadership. In chap. of the same book, Luke tells how church issues were solved through discussion and consensus (see vv. 6-21) which is another characteristic of Christian servant-leadership. Barnabas, as a servant-leader, mentored John Mark while Paul also rose to become a servant-leader who mentored Timothy (see Acts 15:37-39; 1 and 2 Timothy).

The book of Acts also illustrates the effectiveness of this model of leadership in both evangelism and retention of members. Chapter 6 indicates that growth in membership and retention of members is dependent on the Christian servant-leadership model (see 6:7; 2:42). In fact, under the servant-leadership model, retention in the hundred and fifty-member-church was so high that only Judas Iscariot (one of the twelve) (Matt 27:5) was lost.

Other insights on the Christian servant-leadership model come from John 21:15-17. This passage captures a series of questions from Jesus directed to Peter that demand careful thought. Three times the Lord asked Peter whether he loved Him and three times Peter said he did. However, the word “love” in verse 15 (“Simon, son of Jonas, lovest

thou Me more than these?") is different from the love with which Peter replied ("Yes Lord, thou knowest that I love Thee").

Zodhiates (1985) indicates that the first "love" in verse 15 is

Agapao. It indicates the direction of the will and is used of God's love towards man and vice versa. It is love that expresses compassion. *Agape* (n) is love revealed in religion? It is translated "Charity" meaning benevolent love. However, its benevolence is not shown by doing what the person loved desires but what the one who loves deems as needed by the one loved. For God so loved (*egapesen*) the world that He gave—what did He give? Not what man wanted but what man needed as God perceived man's need, His Son to bring forgiveness to him. God's Love to man is God's doing what He thinks best for man and not what he (man) desires. It is God's willful direction toward man. But for man to show love to God he must first appropriate God's *agape*, for only God has such an unselfish love (p. 1656).

The lack of unselfish love in the church may be why people struggle to practice the principles of Christian servant-leadership.

Zodhiates further points out the second love in verse 15:

Phileo, to love with the meaning of having common interests . . . *Phileo* is never used of the love of men towards God. *Agapao* and never *Phileo* is used for love towards our enemies. The range of *Phileo* is wider than that of *Agapao* which stands higher above *Phileo* because of its moral import; love that expresses compassion (pp. 1738, 1656).

In the second question, Jesus again uses *Agapao* (v. 16) but Peter answers with *Phileo*. In His third question, the Lord uses *Phileo* (v. 17) and Peter answers likewise with *Phileo*. Amazingly, Jesus comes to Peter's level of understanding which is crucial to Christian servant-leadership.

Concerning *Agapao* and *Phileo*, Nichol (1980) gives the opinion that the placement of these two words is crucial to an understanding of Christian servant-leadership. He states,

In His first two questions, Jesus used *Agapao*, and Peter replied with *Phileo*. The third time the Lord used *Phileo*, Peter replied as previously, with *Phileo*. If the two words are to be distinguished, which intent cannot be determined with certainty, the

following interpretation is possible: Jesus asked Peter twice whether he loved Him with the higher form of love (*Agapao*). Peter, however, admitted no more than common friendship, “Thou knowest that I love (*Phileo*) thee.” The third time the Lord used the word Peter had twice employed and asked him whether he really loved Him as a friend (*Phileo*) . . . the apostle . . . admitted it (p. 1071).

To make a difference in leadership, Christian leaders should admit loving (*Agapao*) the Lord more than in common friendship (*Phileo*). In the case of Peter, the Lord accepted him at the point he was, compared to where He wanted him to be, evidenced by His use of *agapao* twice. The other word Jesus used that captures attention and deepens our understanding of Christian Servant Leadership is *feed*. Jesus says, “*Feed My Lambs* (v. 15). Then He says, “*Feed My Sheep*” (v. 16). Finally He repeats, “*Feed My Sheep*” (v. 17). Why should He repeat, “*Feed My Sheep/Lambs*” three times? Is there any significance for Christian servant-leadership? Yes, there is.

According to Zodhiates (1985), the Greek word “*poimaino* (feed) means to shepherd, tend. It implies the whole office of a shepherd: guiding, guarding, leading the flock to the fold, as well as leading it to nourishment (p. 1722).

The feeding the Lord alludes to is selfless shepherding, sacrificial shepherding, humble shepherding and focused shepherding. Is there any implied difference between feeding and the sheep? There may be. According to Zodhiates (1985), “*Poinem*,” is a Greek form of a flock of sheep (Luke 2:8; 1 Corinthians 9:7). It stands for a spiritual flock of men” (Matt 26:31; John 10:16) (p. 1723).

In contrast, Nichol (1980) says that lambs symbolize “those new in faith” (p. 1072). Both sheep (spiritual flock of men and women) and lambs (those new in faith) feed. The only difference is in the way they are fed. While the older in faith require solid food, the younger in faith require milk. The Lord probably wants His shepherds to make

a difference in the way they shepherd the older in faith and those who are still young in faith. Although both need patience, the young in faith simply need more.

The other important word in this passage is the “Greek form *poimen* – shepherd (see Matt 9:36; 25:32; Mark 6:34; Luke 2:8, 15, 18, 20). The word is primarily applied to Christ (see Matt 26:31; John 10:11, 12, 14, 16; Heb 13:21; 1 Pet 2:25) and it is also given as a designation for a spiritual pastor of the flock (Eph 4:11)” (Zodhiates, 1985, p. 1723).

Comparing these words and how they were used in the Greek and Hebrew languages reveal that we have slowly created an imbalance between the winning and the nurturing aspects of evangelism. Leadership is placing more emphasis on winning souls. To date, I have not seen goals placed on retention. All the goals have to do with winning souls. We need to take a new look at how we are doing evangelism in order to create a balance.

Old Testament References to Servant-Leadership

The Old Testament is also full of insights on servant leadership. In the book of Ezekiel, God denounces the shepherds (leaders) of Israel for failing to practice the principles of servant-leadership. The Bible through the prophet Ezekiel says,

Thus says the Lord God unto the shepherds,

Woe be to the shepherds of Israel that do feed themselves. Should not the shepherds feed the flock? Ye eat the fat, and cloth ye with the wool, kill them that are fed; but ye feed ye not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost but with force and cruelty have ye ruled them (Ezek 34:2-4).

Verse three suggests that the shepherds were taking care of themselves instead of the flock. Nichol (1980) observes, “Fat is rendered *cheleb* in Hebrew and *chalab* gives

the meaning 'milk.' This is the reading of the LXX and Vulgate. Either meaning fits the context (p. 691). Milk and fat are used as symbols representing total negligence of the flock by the shepherds." Verse four also suggests total negligence of the flock by the shepherds. The flock also lacked healing.

Verses 11 to 16 suggest numerous principles of servant leadership:

1. Searching the sheep (vv. 11, 12),
2. Gathering the sheep from places where they were scattered (v. 13),
3. Feeding the flock in a good pasture (v. 14),
4. Seeking the lost to bring them in again (v. 16),
5. Reclaiming that which was driven away (v. 16),
6. Binding up that which was broken (v. 16),
7. Strengthening that which was sick (v. 16).

Concerning the shepherds of Israel, White (1903) states,

The words of inspiration picturing the cruelty and greed of rulers in Israel reveal the secret of Babylon's fall and of the fall of many another kingdom since the world began: "Ye eat the fat, and ye cloth you with the wool, ye kill them that are fed; but ye feed not the flock. The diseased ye have not strengthened, neither have ye healed them which were sick, neither have ye bound up that, which was broken, neither have ye brought back that which was driven away, neither have ye sought that which was lost, but with cruelty and force have ye ruled them (p. 176).

However, White (1890) urges Christian leaders to lead as Christ led. She observes,

Christ, the chief shepherd, has entrusted the care of his flock to His ministers as under-shepherds; and He bids them have the same interest that He has manifested, and feel the sacred responsibility of the charge He has entrusted to them. He has solemnly commanded them to be faithful, to strengthen the weak, to revive the fainting, and to shield them from devouring wolves (p. 191).

Then White (1898) concludes by comparing how the shepherd leads his flock to

how a spiritual leader should lead his/her flock, by observing that

“As the shepherd leads his flock over rocky hills, through forest and wild ravines, to grassy nooks by the riverside, as he watches them through the lonely night, shielding them from robbers . . . (so should spiritual leaders lead their sheep)” (p. 476).

Visitation of the spiritual flock by under-shepherds as a way of nurturing them is strongly implied in the above quotation.

Other insights from the Old Testament come from Exodus 18. It begins with Jethro’s advice to Moses in v. 18. Moses accepts Jethro’s advice and begins the process of delegation. After this, there is a process of team leadership development through interpersonal relationships whose impact upon the people would not only affect that generation, but coming generations as well (see vv. 16-27). In Num 11, beginning with verse 16, Moses was even willing to share the power God had given him with the elders so that they too would help in the work. This was “selflessness” on his part (see vv. 16-30). Among those he mentored was Joshua who later took over as leader (see Num 11:28; Josh chapter 1). Again, there is a fulfillment of Greenleaf’s questions that would identify Moses as a servant-leader.

The other Old Testament figure is King David. Though, like most of us, he failed at one time in his history like most of us, he managed to rise to the position of servant-leader and composed the Shepherd’s Psalm, “The Lord is my shepherd”, whose influence is eternal. David also mentored his son Solomon, whose God-given wisdom still impacts so many today (see Ps 23; Proverbs; Ecclesiastes).

All these leaders, from both Old and New Testaments, were characterized by *“calling, listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, growth and building community* (See at

<http://extention.unl.edu/publications>, 11/08/2010)." (emphasis supplied. (See the explanation for each characteristic of servant leadership in appendix D).

The Concept of Effective Evangelism and Nurture That Leads to Retention

Evangelism and nurture is rooted in Matt 28:19-20:

Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age (NIV).

For the purpose of this study, the words or phrases we will focus on are; "go and make disciples," "baptizing" and "teaching."

Go and Make Disciples

In the KJV, the gospel commission phrase is "go and teach all nations" (v. 19).

Zodhiates (1985) states

"*Matheteuo* "– Greek – from "*mathetes*", is rendered disciple (Matt 28:19; Acts 14:21) to instruct (Matt 13:52) with the purpose of making a disciple. "*Matheteuo*" must be distinguished from "*Matheo*" which is not found in the New Testament and which simply means to learn without any attachment to the teacher who teaches (p. 1708).

The significance of these two words; *Matheteuo* and *Matheo* in the above quotation makes a difference between disciples who receive and disciples who respond to the teaching. One, *Matheteuo*, is a disciple who receives instruction or teaching and becomes attached to the teacher. The other, *Matheo*, is the disciple who learns but is not attached to the teacher. Understanding the difference between the two terms seems to be crucial to effective evangelism, nurture (retention of members) and Christian servant-leadership.

Teaching

Zodhiates (1985) points that out in Matt 28:20:

Teaching is in the Greek form “*Didasko*” and means to teach, instruct by word of mouth (see Matt 28:15, 20; Luke 11:1; 12:12; Acts 15:1; 1 Cor 11:14; Rev 2:14). “*Didasko*” has inherent in it the calculation to influence the understanding of a person who is taught. Its counterparts are “*akouo*” to hear for the purpose of understanding and “*manthano*,” to learn from which “*mathetes*,” learner, pupil, disciple, is derived. The one teaches, “*didaske*,” and the other “*matheteuei*,” learns or assimilates as part of himself (Matt 10:24, 25; Luke 6:40; 19: 39) (p. 1681).

It appears as if the “teach” in Matthew 28:19 (KJV) is both different in meaning and content to the “teaching” in Matthew 28:20, and seems to indicate why the back door of the church is porous. According to the meaning of the Greek form, “*matheo*” is the winning aspect of evangelism, when learners learn without an attachment to the teacher. However, when they finally join the church community as new converts, this is the time when another form of teaching, “*didasko*” is employed.

This teaching is the nurturing aspect of evangelism because inherent in it is the calculation to influence the understanding of the person who is being taught. Those who are taught hear for the purpose of understanding (*akouo*), and learn and assimilate to themselves (*matheteuei*).

If the teaching (Matt 20:28) aspect of the church, which is nurturing, has been relaxed, it results in an open back door—thus the church exits. Such environments place much more stress on the

Kerusso (Greek), to preach. Proclaim, it appears does not have inherent in it the same expectation of learning and assimilation as that which is being taught (*didasko*) (see Matt 4:23; 9:35; 11:1; 24:14; Luke 20:1; Acts 5:42; 15:35). The thing aimed at when one teaches, *didasko*, is to shape the will of the one taught by the communication of the knowledge (see Matt 5:19; Acts 21:21; Col 1:28). Teaching is used absolutely for Christ’s teaching (see Mark 9:31; 10:1; John 18:20; Col 1:28); and also as instruction in the Christian faith and Christian teaching (see Acts 11: 26; Rom 12:7; Col 1:28; Heb 12:5) (Zodhiates, 1985, p.1708).

Commenting on verse 19, “Go ye therefore and teach all nations,” Nichol (1980)

states,

Making disciples (learners without attachment to the teacher or one’s doctrine or character) of all nations included both Jews and Gentiles. Christianity was the first religion to assume a truly international character. Pagan religions were largely devoid of missionary character and did not set out to make disciples of other national groups (p. 557).

However, as Zodhiates (1985) points out, the “teaching” in Matthew 28:20 is *matheteuo*, which means not only to learn, but also to become attached to one’s teacher and to be his/her follower in doctrine and conduct of life” (p. 1708).

The argument here is that the teaching in verse 20 is the nurturing aspect of the members, while that of verse 19 centers on the winning aspect. Understanding the difference between these two, and how the two words relate to each other, could potentially improve the retention levels of members at any local Church.

Baptizing

The other related word is baptizing. Zodhiates (1985) states,

Baptizo: ‘Gr. means, to immerse, submerge for a religious purpose (John 1:25), to baptize or immerse in or wash with water in a token of purification from sin and from spiritual pollution (Matt 3:16; Acts 22:16).

Baptism, in those days was a public declaration that the Christian thus giving his (her) testimony for Christ was willing to die for Christ following those who became victims of persecution unto death. To baptize in its general significance means to be identified with (Christ) as the Israelites were identified with Moses (1 Cor 10:2). Figuratively, baptism also means to be immersed or plunged into a flood or sea, as it were, of grievous afflictions and sufferings (Matt 20:22-23; Mark 10:38-39; Luke 12:50), (p. 1673).

The problem with modern baptisms, critical to the retention of members in the church, is that the emphasis on baptisms, per se, has contributed greatly to the neglect of the nurturing aspect of evangelism. Of course other factors, such as illiteracy, militating

against retention of members may exist, but leadership stands out as a primary cause. This chapter proposes that if we embrace and stay with the original meaning of teaching and baptizing as presented in the Bible, in which leadership has a major role, the retention level of members will be high and evangelism, effective.

The Great Commission: Matthew 28:19-20

Commenting on the Great Commission in Matthew 28:19-20, Sahlin (2002)

states,

Make disciples is the imperative statement and three helping verbs suggest the elements necessary to the overall goal. The church must “go” . . . “baptize” . . . “teach” in order to make disciples. Today we describe the “go” element as the ministry of presence or visible outreach and humanitarian work. We refer to the “baptize” element as the ministry of evangelism and the “teach” element as the ministry of nurture (p. ii).

The Lord Jesus cared so much about the New Testament church He was establishing that He gave an example in virtually everything—from choice of workers to training and finally to doing the work itself. White (1911) states,

For the carrying on of His work, Christ did not choose the learning or eloquence of the Jewish Sanhedrin or the power of Rome. Passing by these self-righteous Jewish teachers, the Master worker chose humble, unlearned men to proclaim the truths that were to move the world. These men He purposed to train as the leaders of His church. They in turn were to educate others and send them out with the Gospel message. That they may have success they were to be given the Holy Spirit (p. 17).

Under-shepherds should learn and adopt how the Lord trained workers—by personal contact and association. White (1911) observes,

For three years and a half the disciples were under the instruction of the greatest teacher the world has ever known. By personal contact and association, Christ trained them for service . . . He did not command the disciples to do this or that, but said, “Follow me” (pp.17, 18).

Finally, White (1911) concludes by stating, “Christ’s method alone will give true

success in reaching people. He mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, won their confidence and then bade them, ‘follow Me’” (p. 143).

Trueblood (1952), commenting on the implied word ‘evangelism’ in Matthew 28:19-20; Luke 24:47-48; John 20:21; and Acts 1:8, begins by defining the word “disciple.” He states that a disciple is “a person who has been born again, joined the church, identified his or her spiritual gifts, accepted the responsibility of the role in the church compatible with those gifts, and is committed to fulfilling that role without continual external motivation” (p. 24).

By implication, Trueblood has used both the winning aspect of evangelism (Matt 28:19), and its nurturing aspect (v. 20) and made a difference between *matheo*, a disciple who learns but is not attached to his or her teacher, and *matheteou*, a disciple who learns and is attached to his or her teacher. It appears that the focus of this definition is *matheteuei* (disciples who learn and assimilate as part of themselves what they are taught).

Barret (1987) offers a classical definition of evangelism. He states that to evangelize is to present Christ Jesus in the power of the Holy Spirit, so that men (and women) shall come to put their trust in God through Him, to accept Him as their Lord in the fellowship of His Church (p. 32).

Zackrison (1997), however, defines evangelism as “the communication of the essential elements of the Gospel of Jesus Christ in the setting of the three angels’ messages in such a way as to make possible a response in the hearts of the hearers to accept God’s provision of salvation from sin and His salvation for victory over sin.” (p. 33).

Zackrisson has also used the winning and nurturing aspects of evangelism found in Matthew 28:19-20. Zackrisson is probably seeking a reaction to the classical definition of evangelism as offered by the Anglican Bishops in 1918 (p. 32) and compiled in Barrett's book in 1987. The statement reads:

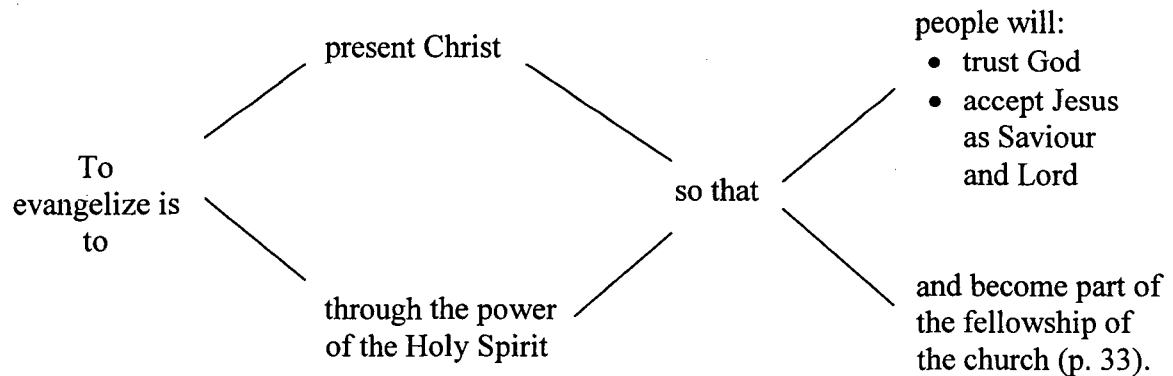


Figure 1. Anglican Definition of Evangelism

This definition also includes the winning and nurturing aspects of evangelism as observed earlier although others might argue that it does not include the three angels' messages. However, I like Zackrisson's conclusion on evangelism. He states,

Nowhere in the Bible is evangelism limited to a methodology. We have done disservice by allowing evangelism to become a synonym for public meetings in the Adventist mind, therefore narrowing its application to an occasional event rather than an attribute of the discipleship of both individual Christian and congregations. (p. 33)

In his unpublished lecture notes, Dupreez (2007) also suggests that for evangelism to be effective, embracing both the winning and nurturing aspects found in Matt 28:19-20 should be "Christ dependant, chronological, carefully interpreted, comprehensive, canonical, contextual and Christ centered."

Gulley (2003) is referring to the whole spectrum of evangelism and nurture when

he observes that “theology has three principle elements. First; ‘Revelation’, the vertical work of God; second, ‘Inspiration’, the horizontal work of God; third, ‘providence’, the preserving work of God.” He suggests that effective evangelism “should have true interpretation based on the Biblical sola scripture principle” (p. 728).

2001 – 2006 Statistical Report

The Zambia Union Conference seems to point to high baptism rates but low retention levels, but the question to ask is whether the following report accurately reflects what one should expect if Matt 28 were followed? In other words, is the annual loss of membership percentage below, as low as or as high as we should expect if the Zambia Union Conference were following the Matt 28 model? Or does this suggest a relaxation of the discipleship mechanisms grounded in Scripture?

Table 1

Baptism and Membership Loss from 2001-2005

Year	Baptism	Apostasies	Missing	Total Apostasies & Missing	% Baptisms
2001	36008	5129	5129	10258	28.49
2002	34566	3630	4075	7705	22.29
2003	39816	4053	1786	5839	14.66
2004	47901	3905	2909	6814	14.23
2005	27240	3509	3310	6819	25.03
Total	185531	20226	17209	37435	20.18

Conclusion

This biblical survey concludes that Christian servant-leadership is the best form of leadership. It has Christ as its model and promotes the following virtues: selflessness, unselfish service, humility, and the welfare of others. The intention of Christian servant-leadership is a changed character both outwardly and inwardly. Christian servant-leadership is a road to humility and leads by example.

Evangelism and retention of members is effective in Christian servant-leadership. Love and sacrificial service inherent in Christian servant-leadership is also a motivating factor in effective evangelism and retention of members. The virtues of care-giving and sharing are inculcated early in evangelism and throughout the nurturing period of each member's life-span.

Christian servant-leadership is the springboard for other lines of service. This biblical survey has not been exhaustive but has tried to point out that effective evangelism and retention of members is based on Christian servant-leadership.

CHAPTER 3

LITERATURE REVIEW

Introduction

Much literature relating to both secular and Christian leadership has been released on the market. What is interesting is that even secular authors have started discovering the value of servant-style leadership in most disciplines. Although they do not append the word “Christian” to servant-leadership, the concepts and conclusions arrived at are similar to those found in the Bible, especially in Mark 10:35-45, Matt 20:20-28 and John 13:1-17.

Secular and Christian sources stress the importance of “service” in leadership. In this chapter, I will discuss the application of leadership principles to the challenge of membership loss, then review relevant leadership theory. We will review leadership literature on why the Christian servant-leadership model is a factor in effective evangelism and retention of members. After that, I will offer a short account of my own personal leadership experience as I approach the challenge of membership loss. I will offer a short theological reflection on the topic under discussion before summarizing and concluding.

Application of Leadership Principles to the Challenge of Membership Loss

Membership loss is widely discussed in the Seventh-day Adventist Church. Many people are baptized who, within a short space of time, leave the church. What is wrong? Why are baptized members not staying? One answer could be that leaders are not applying the best leadership principles as they evangelize and nurture newly baptized members.

According to Kouzes and Posner (1995), effective leadership has five key principles that should not be neglected: “Modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart” (pp. 14-21). If these elements are lacking in leadership, members may be negatively impressed and the temptation to leave grows stronger. The same authors have convincingly observed that what people look for and admire in their leaders is “honestness, forward looking, inspiring and competence” (pp.32-35). Could it be that the majority of newly baptized members leave because they have not seen these virtues in leadership? Yet churches whose leaders practice the five key leadership principles cited above and have satisfied the expectations of the people by having these four virtues of leadership, also cited above, have a very small percentage of members leaving the church.

It is the intention of the author of this chapter to focus on the invaluable counsel by Kouzes and Posner on successful leadership practice.

Review of Relevant Leadership Theories

In this section, the author will review several leadership theories before settling on one leadership theory considered relevant, even paramount, to the topic under

discussion. Why is the Christian servant-leadership model a factor in effective evangelism and retention of members?

According to Heifetz (1994), there are four leadership theories:

1. "The great-man or trait approach which places value on the history-maker, the person with extraordinary influence"(p. 17).

2. "The situational approach which departs from the great-man view by suggesting that certain people emerge to prominence because the times and social forces call them forth" (p. 18).

3. "The contingent theory which synthesizes the great-man and the situational approaches. It examines which decision-making style fits which situational contingency in order for the decision-maker to maintain control of the process. Sometimes a directive, task-oriented style is the most effective, and at other times a participative, relationship-oriented style is required" (p. 18).

4. "The transactional approach which focuses on how influence is gained and maintained" (p. 18).

The author argues that "all these theories have hidden values" (pp. 16, 17) but it appears as if the mark of leadership in the first three approaches is "influence or control" (p. 18). The problem with the fourth theory is that "leadership as influence promotes influence as an orienting value, perpetuating confusion between means and ends "(p. 18).

I like the way the author has summarized the four theories of leadership, where he observes:

These theories still shed light on how to think about practice. For example, the trait theorists encourage us to believe that individuals can indeed make a difference . . . the situational approach directs us toward examining how the activity of leadership differs depending on the context. Coupled with the contingency approach it tells us

that the task of contextual diagnosis is central to leadership . . . the contingency theory frames the key questions: which situations call for authoritarian behavior and which demand democratic process? The transactional theorists contribute the basic idea that authority consists of reciprocal relationships. People in authority influence constituents, but constituents also influence them. We forget this at our own peril (p. 19).

Although it may appear that elements of these theories are present in one's leadership style, the dominant theory, which is relevant to my area of study and practice and is shaping my leadership style, is the transactional/transformational theory.

According to Burns (1978), however, there is another dimension to leadership vital and relevant to practical leadership. He observes that "most of these theories (already discussed) ignore or underplay the force that may be the most important in shaping most leaders-learning: learning from experience, learning from people, learning from successes and failures, learning from leaders and followers. Personality is formed in one's reaction to stimuli in social environments" (p. 63).

Christian Servant-Leadership Model is a Factor in Effective Evangelism and Retention of Members

Definition of Servant-Leadership

The Christian Leadership Center's webpage (2010) defines Christian leadership as "a dynamic relational process in which people, under the influence of the Holy Spirit, partner to achieve a common goal—serving others by leading and leading others by serving."

According to Foster (1985), "leadership is an office of servant-hood. Those who take up the mantle of leadership do so for the sake of others, not for their own sake" (p. 235).

Grunlan (November, 2007) argues that "church leaders do not have the authority

of military leaders or the financial incentives of the corporate world. They only have leadership skills on which to rely.” He adds that “leadership is influence. Good leaders seek wise council, motivate, do not manipulate, do not tolerate wrong doing, have integrity, strive for excellence, deal with trouble makers, balance between truth and love, are always learning, deal with problems and do not react but act” (pp. 25-27).

According to Greenleaf (1977), “changed lives” is the goal of Christian servant-leadership. He observes that “the deepest part of human nature is that which urges people, each of us, to rise above our present circumstances and to transcend our common nature (sin)” (p. 1).

According to Henry Blackaby and Richard Blackaby (2001), “spiritual leaders (Christian servant-leaders) lead by persuasion and example as leadership tools as opposed to bullying and dictatorial methodology” (p. 17).

Although Burns (1978) has identified two types of leadership, the transactional and the transforming, and seems to favor the latter (p. 4), Heifetz (1994) seems to argue that there is no difference between the two terms as their goals are the same—changed lives (see p. 19).

According to Sharon Parks (2005), leadership is relational. She observes, “Charisma (in leadership) is defined not by one’s innate abilities, but by whether one’s thoughts and actions have resonance within a large group. Charisma arises within a larger group—a function of two-way interaction between the leader and the follower” (p. x).

According to Wheatley (1991), leadership is participative, transforming and democratic. She argues, “In this chaotic world, leaders, not bosses are needed to help constituents learn how to live their values. Leaders who will help their constituents

develop a clear identity that lights the dark moments of confusion, leaders who understand that their constituents are best controlled by concepts that invite their participation, not policies and procedures that curtail their contribution”(p. 131).

Hagberg (2008) argues that the virtues of “self-reverence, self- knowledge and self-control should be evident in a servant leader” (p. xix).

Covey (2004) suggests that “leadership is interdependence or team work” (p. 50). According to Newman (March 1991), servant-leadership is “others centered.” He also observes that “we can tell if we are servant-leaders by whether we give highest priority to meeting our own needs or the needs of other people. Greenleaf asks, ‘Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?’” (p. 12).

According to Brempong Owusu-Antwi (July, 2008), servant-leadership is selfless and sacrificial. He observes, “The church cannot achieve much without the total commitment of its leaders who will humble themselves and be examples of self-denial and sacrifice” (pp. 21, 22).

For Walikonis (November, 2007), there are five bases of power: “Expert power, referent power, reward power, coercive power and legitimate power.” He further suggests that

leadership often swings from one extreme to the other. At one extreme church leaders may impose power forcefully and autocratically, resulting in power struggles, rivalry, even rebellion. On the other end of the spectrum, leaders may not apply power at all to address needed change, thereby accomplishing nothing. Our challenge is to blend all the five just as the Lord’s ministry was a harmonious blend of all the five bases of power (pp. 21-23).

According to McNeal (2006), the bases of leadership are self-awareness, self management, self development, mission, decision-making, belonging and aloneness. For

Kouzes and Posner (1995), leadership is reciprocal and visionary.

Pollard (2000) believes leadership (Christian servant-leadership) is characterized by the power of genuine love. He argues that “anyone embracing diversity needs to get the success-secrets of effective diversity leaders: power of genuine love, stamina, patience, flexibility and willingness to change” (p. 137).

For Whaley and Zachary (September, 1993), servant-leadership is modeling. They state, “The best method of training local elders (serving) is by being their model” (p. 27). If you want them to become Christian servant-leaders, be one yourself. For Molldrem (July, 2006), Christian servant-leadership is a delegated responsibility and is service-oriented. He argues,

Remember, “it’s still the Lord’s church, not yours.” Serve your staff and key leadership individuals. Pray for your staff. You are only as good as the people who surround you. Lead, don’t manipulate. Control yourself, not your staff. Two heads are better than one—seek advice on issues that surface. Three eyes are better than one—one on the future, the other on the past, and the third on the present represent balanced perspective. Be careful not to “pull rank” e.g. “I am the pastor of this church.” Constantly doing so will cause resentment” (pp. 26, 27).

According to Musvosvi (March, 1993), a servant-leadership model must be sustained by

focusing on transforming people, implementing one change at a time, developing group dynamics. Using the power of love to impart new values, developing openness with one’s team, developing group dynamics, using the power of love to impart new values, developing openness with one’s team, developing responsibility, setting a high standard for one’s team, being liberal with praise, focusing on people’s needs and goals and building a team spirit (pp. 10, 11).

According to Fothergill (September, 1991), servant-leadership is characterized by equipping the saints for service. He observes, “Pastors (Christian servant leaders) are not mechanics to maintain churches in good repair. Their call involves equipping the saints for ministry” (pp. 14-16).

After reflecting on what each author has said about leadership I have come to the conclusion that Christian servant leadership is a process of growth in service to God and humanity in which personnel who will strike a balance between effective evangelism and retention of souls are developed and grown. It is character development in leadership skills such as mentoring, team work, personnel development and community building. It is a practical demonstration of servant-leadership as Christ taught it before He left for heaven.

Evangelism as a Ministry

Green (January, 1993) writes that evangelism “is simply telling a fellow searcher where to find bread” (p. 15). And for Kidder (July, 2008), (effective) evangelism is relational. He observes that “‘Oikos’, sharing faith through relationships, was and still is the most effective way of spreading the Gospel” (p.10-12).

Halvorsen (January, 1993) feels that evangelism must be a passion before it can be a program. It was the passion of Moses: “Oh, this people have sinned, yet now if Thou...” (Exodus 32:31-32). It was the passion of Jesus: “Oh, Jerusalem, Jerusalem . . . how often would I have . . .” (Matt 23:37). It was the passion of Paul: “Woe is unto me if I do not preach the Gospel” (1 Cor. 9:16). It was the passion of John Knox: “Give me Scotland or I die.” It was the passion of David Brainerd “wo cried out for North American Indians while coughing blood in the snow” (pp. 16-19).

Nurture in Evangelism Ministry

Lawrence (May, 2008) writes that nurture and retention go hand in hand and are best achieved through visitation. He observes that “the pastor who visits has the ability to

nurture the relationships and to acknowledge the deeper needs of the people. This should enhance retention of present members as well as recruitment of new ones. Visitations do what massive outreach programs can't". (pp. 26, 27).

According to Cerna (April, 1993), the "pastor's specific work is to train members to evangelize and minister (serve or nurture each other)" (pp. 4, 5). The back door is probably porous because pastors are not doing enough in training members to nurture each other. It appears we have strong winning skills in the church, while those for retaining the ones we win are much weaker.

Evangelism as I understand it has two parts. One part is the proclamation of the Gospel of Christ in such a way that others will accept Christ as their personal Savior. The other part is the nurturing aspect. For evangelism to be whole, both parts must be given equal attention. The winning part is the gathering aspect while retention is the nurturing aspect. Proclamation is primarily for bringing people into the church as new converts. Retention's primary focus is on members of the church. Retention uses the process of nurture-ability to grow members through the process of relationships in such a way that they will not want to leave.

An Account of My Personal Leadership Experience as I Approach the Challenge of Membership Loss

Work Experience

Most of my work background has been pastoral. Pastoring involves working with different people. It also involves offering guidance and counsel. To date, I have pastored more than ten different districts, most of which have been very large.

I began work as a Pastor in January 1980, in Mufulira, a town in the Copper belt.

At that time the Copper Belt Field was under North Zambia Field. My only background was three years of teaching in primary school. At that time, I was still a young bachelor fresh from college. After my first four years of district work, I was sent to study at Solusi College, which was about to become a university. After four years, I graduated with a Bachelor's Degree in Theology. After graduation I returned home and worked for one year as Campus Ministries Director for the North Zambia Field. After that, I became an itinerant District Pastor, serving in more than ten districts.

Once, I served at Rusangu Ministerial College as Lecturer and Vice-Principal. Another time I served the Rusangu Secondary School as Chaplain, Religious Teacher and Baptizing Minister. Finally, I have been serving the North Zambia Field as Sabbath School, Church Ministries and Ministerial Director for five years. During that time the North Zambia field had headquarters in Mansa and served two regions—North and Luapula provinces.

If experience has any virtue, then my journey should make it easier for me to deal with the challenge of membership loss, even before offering possible solutions. The Doctor of Ministry program I am engaged in should likewise increase my own understanding of effective leadership. The leadership modules I have been exposed to in this program have been a life-changing experience. However, I still crave more in order to answer the serious issues of membership loss within my leadership realm.

Theological Reflection

My project proposal is centered on Mark 10:35-45, John 13:1-17, but especially Mark 10:42-45, where the Lord says,

You know that those who are regarded as rulers of the Gentiles lord it over them, and

the high officials exercise authority over them. Not so with you. Instead whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served but to serve, and give His life as a ransom for many (NIV).

The Lord established a pattern of leadership that I am calling servant-leadership or Christian servant-leadership. My project seeks to uncover if or why the Christian servant leadership model is a factor in effective evangelism and retention of members.

According to Pierson (1956), four key leadership principles stand out in the ministry of Jesus that are worthy of emulating. He states, “first, Jesus identified Himself closely with the interests and needs of others” (p. 36). White (1940) writes that “at all times and in all places Jesus manifested a loving interest in man” (p. 86).

Second, “Jesus sought to avoid giving offence” (p. 37). White (1942) advises that, ‘so far as you can, remove all cause for misapprehension. Do all that lies in your power, without the sacrifice of principle to conciliate others” (pp. 485, 486).

Third, “Jesus drew the people to Himself by being friendly” (p. 36). White (1940) states that “the love expressed in Christ’s look and tone drew to Him all who were not hardened in unbelief” (p. 86).

Fourth, “Jesus was thoughtful of the feelings of others” (White, 1940, p. 39). She (1956) observes that He (Christ) “never needlessly spoke a severe word, never gave needless pain to a sensitive soul” (p. 12).

Gulley (2003) seems to sum up my theological reflection on servant-leadership when he states that “theology” should have true interpretation based on the ‘Biblical Sola Scriptura Principle’ (p. 728), which includes the Christian servant-leadership model.

Summary and Conclusion

I have reviewed some literature that indicates why the Christian servant-leadership model is a factor for effective evangelism and retention of members. The works I have consulted suggest that lasting leadership success is dependent on a servant-leadership model. My own research, both theoretically as I consulted books and practically as I worked with focus groups, reveals that the Christian servant-leadership model is the answer to effective evangelism and retention of members.

I have dwelt much on the Christian servant-leadership model provided by Christ Himself. This is my passion as its goal is for changed and redeemed lives, first for the leader and through his influence, those he/she leads. Such leadership is both relational and servant based, drawing from the life of Christ.

Second, I have dwelt on Greenleaf, drawing from him the eleven characteristics of a servant-leader and the eleven questions he offers that can identify a servant-leader. Since this is Christian servant-leadership, I would add the twelfth question which has to do with one's love to Christ. I have adopted these questions for use in my seminars as I itinerate between churches, sharing with them the subject of my heart—Christian servant-leadership.

Pierson (1956) summarizes well the principles of such a leadership model. First, the leader identifies him/herself with people. Second, the leader avoids giving offence. Third, the leader draws himself or herself to the people by being friendly. Fourth, a leader considers the feelings of others (see pp. 34-39).

Walikonis (November, 2007) also summarizes this concept well when, after identifying five bases of power (“expert, referent, reward, coercive and legitimate

power”), he suggests that “leadership often swings from one extreme to the other. At one extreme church leaders may impose power forcefully and autocratically, resulting in power struggle, rivalry, even rebellion. On the other end of the spectrum, leaders may not apply power at all to address needed change, thereby accomplishing nothing.” Then he concludes that by saying, “Our challenge is to blend all the five in our ministry just as the Lord’s ministry was a harmonious blend of all the five bases of power” (pp. 21-23).

Heifetz (1994) has also summarized the concept well when he says, “It has contributed the basic idea that authority consists of reciprocal relationships. People in authority influence constituents, but constituents also influence them. We forget this at our own peril” (p. 19).

This survey of literature, while not exhaustive, helps establish my task—to develop and implement a Christian servant-leadership training program focusing on the importance of relational skills in effective evangelism and retention of members.

CHAPTER 4

PROJECT METHODOLOGY

In my desire to investigate why the Christian servant-leadership model is a factor in effective evangelism and retention of members, I decided to use focus groups. According to Morgan (1998), focus groups are “a research method for gathering research data . . . that will address a need” (p. 29). He further states that “focus groups are group interviews. A moderator guides the interview while a small group discusses the topics. What the participants say during their discussions is the essential data of focus groups” (p. 29). After I had gotten the authentication consent from the Church Board to carry out my project at the Nakonde Central Church, leaders at the North Zambia Field advised that I should involve the entire district. (see letters on Appendix D and E).

This section will focus on five principal areas: research team, current ministry situation, focus groups, survey forms, and programming.

Research Team

Because of limited funding, the author modified the research team in terms of the number of participants. Instead of having several professionals to lead the process, the author decided to do it himself.

Current Ministry Situation

This project was done in Nakonde Mission district where I was district Pastor at

the time. Nakonde district is one of the political districts in the northern part of Zambia. One thousand, three hundred kilometers north of Lusaka, along the great North Road, the district shares borders with Malawi in the far-east and with Tanzania in the northwest.

Demographical Data for Nakonde District

According to the recent population and housing census (November, 2003), Nakonde had 75135 people: 37826 females and 37135 males.

At the time of the census, there were 15,305 household heads 83.1 percent male and 16.9 percent female. The headship of a household is female when there is separation, divorce or loss of male spouse through death. To date that picture still prevails. See Table 2.

The Nakonde district, site of my project research, showed an annual growth rate of 4.2 percent from 1990 (49,879) to 2000 (75,135). The population grew by 25,256. If the growth rate has remained the same since that time, then by 2010, the population of Nakonde should have reached 100,391 (see Table 3).

Table 2

Heads of Household Statistics

District	Number of Household Heads	Total Percentage of Household Heads	Sex of Head	
			Male	Female
Chilubi	14341	100.0	72.9	27.1
Chinsali	25274	100.0	80.1	19.9
Isoka	19223	100.0	83.1	16.9
Kaputa	18520	100.0	84.4	15.6
Kasama	35020	100.0	77.9	22.1
Luwingu	16877	100.0	78.1	21.9
Mbala	30585	100.0	81.8	18.2
Mpika	30027	100.0	79.0	21.0
Mporokoso	14897	100.0	80.2	19.8
Mpulungu	14467	100.0	84.0	16.0
Mungwi	24351	100.0	80.6	19.4
Nakonde	15305	100.0	83.1	16.9

Table 3

10-year Population Growth Comparisons

District	Population Size (1990)	Annual Growth Rate (de jure) 1990 -2000	Population Size (2000)
Chilubi	44,350	4.1	66,338
Chinsali	89,779	3.7	128,646
Isoka	82,563	1.9	99,319
Kaputa	53,403	5.0	87,233
Kasama	125,492	3.1	170,929
Luwingu	72,164	1.1	80,758
Mbala	110,980	3.0	149,634
Mpika	123,099	1.7	146,196
Mporokoso	54,888	3.0	73,929
Mpulungu	44,533	4.3	67,602
Mungwi	74,735	4.2	112,977
Nakonde	49,879	4.2	75,135

Dominant Religions of Nakonde District

The Nakonde district is still traditional but is slowly opening up to modern technology, especially in the urban part. This district is dominated by the United Church of Zambia, which was created as a national church after independence in 1964. Other denominations like the Roman Catholics, Jehovah's Witnesses, Pentecostal movement, Baptists and Seventh-day Adventists are not wide spread in the area.

Economic Activities of Nakonde District

The town is essentially rural and survives on trade at the border coming principally from three areas: Tanzania, Zambia and Malawi. Since the town sits on the

border with three countries sharing a common divide, Nakonde is becoming economically busier every day. Goods from abroad pass through the border either destined for Zambia or in transit from Zambia. The Great North Road is the connecting link between importing and exporting counties within the Central and Southern regions of Africa. The Tanzania-Zambia railway comprises another transportation system for cross-border trading.

The Zambia Revenue Authority (ZRA) collects revenue from both national and international traders on a daily basis. In this way, the town contributes to the national budget of the country by the revenue it collects.

Many people living in the outskirts of town are peasant farmers, with a few others who are commercial farmers. This district vitality has also affected the growth of the church there. Since more business takes place on Sabbath, it has become an especially big challenge to Sabbath-keepers who work for or with the Zambia Revenue Authority. Those on the outskirts of town do not generally experience such challenges.

Division of the District

The district is divided into four zones for easier administration and planning. There is one church about 100 kilometers southeast of Nakonde called Chalamanga that forms an organizational zone together with her nearby church companies. There are four churches south and southeast of Nakonde—Kantongo, Musanka, Chilolwa and Kalungu—that form another zone. There is also Mwenzo and Chozi west of Nakonde who form a third zone. The last zone (Central) has five churches: Nakonde Main, Nakonde Central, Nakonde East, Chiyanga, and Brahim.

Nakonde Central, Chiyanga, Nakonde East and Nakonde Main are in town and

are considered urban churches. The Brahim church, about seven kilometers northeast of Nakonde, is rural and special because its members speak both Swahili and Namwanga, the tribal language of the Nakonde District. The Brahim church sits on the border between Zambia and Tanzania.

The Mwenzo church, which is about ten kilometers west of the Nakonde district, is considered a semi-rural church. The Kantongo church, which is about fifteen kilometers south of the Nakonde district along the Great North Road, is also rural, as are the Chilolwa and Kalungu churches which lie 30 and 50 kilometers away respectively.

The Chalamanga church, which is northeast of the Nakonde district, is the farthest church and is also rural, as is the Munsaka church, about 15 kilometers southeast of the Nakonde district. The twelfth and final church is Chozi, which is about 30 kilometers southwest of Nakonde, and is also rural. Together these churches have a membership of 2,558, as compared to its population of 100,391, giving it a ratio of one Seventh-day Adventist to 40 (see table 4).

This ratio indicates that the entire district is barely entered. We still have large pockets of Nakonde area which do not have a Seventh-day Adventist presence in terms of church buildings and institutions. In some cases, even former Seventh-day Adventist members are not in the area. However our strategic plan for evangelism is that by 2014, we will establish a Seventh-day Adventist presence in all the un-entered areas of the Nakonde district.

Table 4

Total Baptized Members by Church in 2010

N0.	CHURCH	BAPTIZED MEMBERS	YEAR (2 ND QUARTER)
1.	BRAHIM	65	2010
2.	CHILOLWA	112	2010
3.	CHOZI	137	2010
4.	CHIYANGA	194	2010
5.	KALUNGU	107	2010
6.	KANTONGO	226	2010
7.	MUSANKA	61	2010
8.	MPANGALA	93	2010
9.	MWENZO	178	2010
10.	NAKONDE EAST	101	2010
11	NAKONDE CENTRAL	614	2010
12.	NAKONDE MAIN	675	2010
TOTAL		2558	

The district has no college although it has one secondary school for girls run by the United Church of Zambia. Most schools have been upgraded from basic (grades 1-9) to high school (grades 10 –12). Mwenzo Girls Secondary School referred to above acts as a General Certificate Examination Centre for the district. The activities of these education institutions have contributed greatly in lowering the illiteracy levels of the district, making the work easier for Gospel workers in the district.

However the district still has a challenge with the high illiteracy levels which according to survey findings, is another factor that contributes to low membership

retention levels. I am happy to report that we have put mechanisms in place to address the problem of illiteracy in the area. Churches are being used to teach people how to read and write. The text book is the Bible. The teachers are elders and other elected officers.

Focus Groups

Ten focus groups from each of the ten chosen churches were identified, even though the district has twelve churches. These ten churches are so spread out across the district that the sampling that was taken as representative of the entire district. One hundred volunteers, ten coming from each church, signed up to participate in the project.

The author made sure their literacy levels were high in order to increase the likelihood of getting better results. After securing their consent to participate in the program, the author visited each church to train these focus groups on what the researcher expected them to do. Interestingly, several women, despite living in a male-dominated area such as the Nakonde district, signed up.

Survey Forms

The author had formulated a survey form titled: *Leadership, Evangelism and Retention of Members Quality of Life Survey*, which took several weeks. (See Appendix A)

Section 1 deals with spiritual growth and formation which sought the spiritual condition or spiritual mindedness of members. It had fifteen questions with answer choices provided.

Section 2 deals with strategies for growth. Here, the author is trying to find out the factors which matter the most in both evangelism and retention of members (nurture).

The section has eleven questions with answers provided.

Section 3 deals with causes for decline. The intent here was to find out the most prominent factor for backsliding. The section had thirteen questions, again with choices provided for answers.

Section 4, the last section, dealt with suggestions for improvement and seeking input of the participants. Five questions, with appropriate options to each question, were suggested. All a participant needed to do was to place an X in the box that best answered the question.

Programming

Training took place in the respective churches where focus groups were situated. Approximately two hours were assigned to each church. After training was completed on the four sections of the questionnaire form, focus groups were then given time to study and discuss each section and express their thoughts individually on paper by answering the questions which were formulated by the author and authenticated by them. The author facilitated the discussions. Since all ten focus groups were to be covered in the respective churches, which were often far from each other, it took the author several weeks to finish the collection. The exercise began in October 2009 and was completed by December of the same year. The author who acted as facilitator and project guide, first considered the questions and answers from the focus groups that seem to confirm why the Christian servant-leadership model is a factor in effective evangelism and retention of members. Other questions and answers were also considered in order to create a balance between the views. Comments, observations and discussions from the focus groups are given below, section by section.

Spiritual Growth and Formation

On Spiritual Growth and Formation, question 1 asked, “How many Bibles do you have?” and question two, “How often do you read the Bible for spiritual formation?” Those who said they own one Bible or more said they were reading it on a regular basis. A similar question was asked in question number 3: “How many Spirit of Prophecy books do you have?” and in question four: “How often do you read them for spiritual formation?” Although the scoring was 53 out of 100 in each case, it seems to suggest that only 53% of the membership in the Nakonde Mission District own a Bible and at least one Spirit of Prophecy book and are reading them on a regular basis. The 47% who indicated they had none are composed of those who have no primary or secondary education. This could be another potential factor contributing to the low level of spirituality in the area. However, measures have been put in place by the District to introduce literacy classes at different churches where elders will be helping people to read and write. We recommended the Bible be used as the text book.

Question 5 asked, “Have you attended any seminar on how leadership influences effective evangelism and retention of members?” There were 20% who indicated ‘Yes’ % and 80% who said ‘No’. The 80% could mean several things. Maybe people were not interested or failed to go because they could not read or write or were just doing something else. Whatever the reason, it could be that illiteracy seems to be the problem.

Question 6 asked, “Who conducted this seminar?” There were 51% who indicated ‘North Zambia Field’ and 49% who indicated ‘Zambia Union Conference’. This picture shows that both entities are doing all they can to improve spirituality in the area.

Question 7 asked, “When was it conducted?” Respondents listed 1998, 2003 and

2008. The problem of inconsistency was noted. However, before 2008, this area was administered from Mansa, about 850 kilometers away and the area rarely hosted Field or Union meetings. Traveling to headquarters for meetings was also a challenge.

Question 8 asked, “How often have you attended seminars on effective evangelism and retention of members?” Thirty-nine percent indicated they ‘rarely’ did so 40% said they did so ‘regularly’. Eleven percent said ‘not at all’.

Question 9 asked, “Which seminars have been helpful to you regarding the quality of leadership that influences effective evangelism and retention of members at your local church?” Twenty-one percent indicated ‘North Zambia Field’, 18% indicated ‘Zambia Union Conference’, and 40% indicated ‘all of them’.

Question 10 asked, “Did the pastor who presented Christ to you tell you about the quality of leadership that best influences effective evangelism and retention of members?” Question 11, related to this, asked, “Did the Pastor preach it or lead by example?” Forty-one percent answered that the Pastor who presented Christ to them also told them about the quality of leadership that influences effective evangelism and retention of members, but 59% did not agree. This data seems to present challenges for pastoral ministry. While the general membership of the church are hearing from pastors that the quality of leadership that best influences effective evangelism and retention of members is what this author defines as the Christian servant-leadership model, fewer of the pastors are practicing it. Forty-one percent is not representative even for the Nakonde Mission District. The figure may reflect what is taking place in Zambia, in general, and provides data for future planning that will increase the percentages of those who both preach and practice what they teach.

Question number 12 reads, “Who led you to start thinking that servant-leadership is the best type of leadership that influences effective evangelism and retention of members at a local church?” Forty-two percent indicated ‘pastors’, 15% indicated ‘parents’, and 43% indicated ‘elders’. These figures indicate that pastors and elders have a great deal of influence on the people.

Question 13 asked, “Have these seminars affected your life in the way you will lead your local church in reducing the levels of apostasy and increasing the quality of evangelism?” Forty-five percent indicated ‘Yes’, 18% indicated ‘No’, 16% indicated ‘Not sure’, and 21% indicated ‘Need more’. While 16% were not sure, it is encouraging that 21% said they needed more education. Once trained, they can team up with the 45% to convince the other two groups.

Another question of interest was question number 14. The question stated, “What do you think is the age group that will demonstrate servant-leadership qualities of care, concern and spirituality that will influence effective evangelism and retention of members at your local Church?” Twenty-eight percent said older and mature people would demonstrate servant-leadership qualities of care, concern and spirituality that would influence effective evangelism and retention of members at their local church, 22% said it would be adult and mature people, 20% said it could be youth and mature people, and 30%, the largest number of people in that category, indicated that all of them could demonstrate these qualities of care, concern and spirituality that would influence effective evangelism and retention of members at their local church.

This indication appears to be good although we need to do much in the area of

education so that even the youth are incorporated into servant leadership as early as possible.

Strategies for Growth

On strategies for growth, question number 1 asked, “What advice do you suggest for increasing the quality of leadership that is concerned about effective evangelism and retention of members?” It is interesting to note that 48% indicated visitation could increase the quality of leadership. This was the highest score, indicating that visitation is a high quality of leadership in the minds of members. Twenty-eight percent indicated ‘preaching’ while 24% said ‘formation.’

Again, pastors and elders ranked the highest in question number 2, which asked, “Who has influenced you to become a caring and concerned leader for the well-being of those you lead?” Forty-one percent said that ‘pastors’ influenced them to become caring and concerned leaders for the well-being of those they lead, 45% indicated ‘elders’, and 14% indicated ‘the ministerial director’. Although there are slight differences in ranking, the same point of leadership is being pointed out. If the churches of the Nakonde Mission District had 90% of both pastors and elders practicing total servant leadership, the retention rate of members would most likely be higher than at present.

Question 3 asked, “How often are the qualities of outreach (evangelism) and care giving (in-reach) taught at your local church?” Fifty-three percent indicated ‘each Sabbath’ were 53%, 20% indicated ‘rarely’, and 27% indicated ‘each fourth Sabbath’. Efforts are already being made to make every church in Nakonde a training center for evangelism. The 20% who indicated ‘rarely’ should also come on board.

Question 4 read, “In your opinion, servant-leadership that is evangelistic and yet

concerned and caring for those it brings into the church is an opportunity to those who indicated 'God' were 41%. Those who indicated 'pastors' were 20%. Those who indicated 'myself' were 39%. Even after explaining, by implication, that they should indicate 'myself,' many still got it wrong."

Question 5 read, "What qualities will you bring to your local church?" Thirty-one percent indicated 'service', 33% indicated 'productivity', 22% indicated 'spirituality', and 14% indicated 'productivity'. Although there was diversity of thought, all seemed to be lean toward service.

Question 6 asked, "What system is going on in terms of effective leadership, evangelism and retention of members at your local church?" Then the question was broken into three interrelated parts. Since my project is, in part, related to these questions, I was interested to see the outcome. Question number 6 (i) stated, "In your opinion, effective Leadership is . . ."

Twenty-three percent answered, 'cares about others', 27% answered 'is concerned about God's work,' 43% answered 'visits to reduce backsliding and increase growth (nurture)', and 7% answered 'spiritual'. The percentages proved that the members believe that effective leaders visit their members.

Question 6 (ii) states: "Effective evangelism occurs when . . ."

Here the scores were as follows: Twenty-six percent believe it occurs when pastors visit and also when elders visit and 24% believe it occurs when deacons visit and also when members visit each other.

The same point of visitation by the leadership of the church in order to have effective evangelism is pointed out here as well. It appears that visitation is a magical

word. People seem to value visitation highly and tend not to forget its impact.

Question number 6 (iii) stated, “Retention of the members at your local church occurs when . . .”

Twenty-six percent said that retention of members at their local church occurs when pastors visit as well as when elders visit, 19% said deacons should visit, 29% believe members are retained when members visit each other.

Another added insight arises here. Besides visitation by the leadership of the church in which pastors are involved, members who visit each other for spiritual growth have a powerful impact. In fact, members visiting each other ranked the highest on the score sheet.

Ellen G. White (1948) seems to sum up this section. She stated, “Time is short and our forces must be organized to do a larger work” (p. 27). She further stated that “the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers” (p. 352).

Question 7 asked, “How many seminars have you attended on evangelism and retention of members?” Ten percent indicated ‘none’, 30% indicated ‘three’, 41% indicated ‘other’. These answers indicate that we need much improvement on evangelism in Nakonde.

Question 8 asked, “Does a baptismal class exist at your local church?” One hundred percent indicated ‘Yes’. The significance of this answer is that churches seem to be doing the right thing although they need more training.

Question 9 asked, “What strategy for church growth and retention of members

was taken at the seminar you last attended in 19__? Or 200__?” Fifty-nine percent chose ‘visitation’ as the strategy while 20% indicated prayer, 18% indicated spirituality, and 3% indicated open-air preaching.

Question 10 asked, “In which periods has your church grown in evangelism?” Forty-three percent indicated the ‘second quarter’, 47% indicated the ‘third quarter’, and 10% indicated the ‘fourth quarter’. Respondents indicated that evangelism is at its highest peak in the third quarter. This may imply that they regard evangelism as an occasional thing as opposed to it as being an ongoing process.

Question 11 asked, “In what period has your church lost members?” Fifteen percent indicated the ‘first quarter’ while 20% indicated the ‘second quarter’, 30% indicated the ‘third quarter’, and 25% said it was an ‘economic melt-down. Respondents suggest that in their area, loss of membership is more in the third quarter and in economically challenging times.

Causes for Decline

In answer to question number 1 which asked, “How many has your church lost in four years?” 48% indicated that their church had lost a small number in four years, 18% indicated ‘big number’ while 24% indicated ‘not at all.’ Probably losing a big number and a small number at the same time could suggest why Nakonde district also shared heavily in the huge number of membership loss that Zambia Union conference reported for the period 2001 to 2005.

Question 2 asked, “What do you think is the reason why people leave the church?” Participants had different answers, ranked as follows: Twenty-six percent indicated that people leave the church because of lack of care giving by leaders and

church members, 9% indicated it was because of adultery, 3% said it was because of because of tradition, 7% indicated it was because of fornication, 15%, because of not being loved, 5% because of witchcraft, and 7%, because of being ridiculed by friends and family. When the answers were combined, sixteen percent said the reason was adultery and fornication, 8% said witchcraft and tradition, and 60% said it was lack of care-giving by leaders and church members, combined with no concern by church leaders and members. That was a telling point for me. To a large extent, the leadership of a local church is responsible for apostasy. This reasoning may be extended to any level of leadership.

Question 3 asked, “What is the average loss of members per year in your church?” Twenty-six percent indicated ‘39%–20% of those baptized’, 29% indicated ‘19%–2%’, and 45% indicated ‘other’. Loss of membership in the period 2001 to 2005 was also high in the Nakonde Mission District.

Question number 4 was also very interesting. It asked, “What do you think causes people to retain their membership for long at their local church?” Fifty-one percent said it was because of ‘good leadership’, 29% said it was ‘friendliness of members’, and 20% said it was ‘doctrine’. Although other factors were pointed out as reasons for keeping their membership for a long time at their local church, that of good leadership was the highest.

Question number 5 read, “What are the elements that cause you not to backslide at your local church?” Fifty-six percent indicated they did not backslide because of ‘God’s blessings’, 39% said it was because of ‘caring and concerned leadership’, and 5% said it was ‘loving and loveable Christians’. Respondents suggested that God leads His

church through a caring and concerned leadership.

Question 6 stated, “Church elections at your local church include leaders who do not care about supportive visitation in order to close the back door for backsliders and open the front door for in-comers.” Twenty-percent said ‘generally’, 61% said ‘sometimes’, and 19% said ‘somehow’. The answers suggest that the Nakonde Mission District needs more and constant training in order for the local leadership to guide the church properly.

Question 7 stated, “Our church elections are sullied with fraud.” Seventy-one percent indicated ‘rarely’, 8% said ‘generally’, and 21% indicated ‘sometimes’. These answers indicate management problems. Local churches in the district are not managed well, especially in the area of leadership. Illiteracy could be one factor or just negligence, if personnel are trained.

Question number 8 asked, “What is the secret of growth at your local church?” Fifty-one percent indicated that the secret was ‘visitation’, 23% said ‘seminars’, and 26% said ‘public campaigns’. Although there are many factors for church growth, visitation ranked the highest with 51%.

Question 9 read, “What is the secret of retention at your local church?” Forty-nine percent indicated that it was ‘visitation by pastors, elders and members’, 21% said it was ‘Bible study’, 20% said it was ‘prayer’, and 10% said it was ‘seminars’. The added feature in these answers which the Nakonde members gave was that pastors, and elders, as well as members should visit for retention to occur.

Question number 10 asked, “Have you been tempted to leave your church because of poor leadership that is not representative?” Fifty-one percent indicated ‘Yes’, while

20% said 'No', 24% indicated 'sometimes', and 5% said 'always'. If we combine the answers for those who said 'yes,' 'sometimes,' and 'always', it suggests that the district needs much help in the area of church governance.

Question 11 asked, "What was your profession before you joined your local church?" Thirty-one percent indicated 'businessman/woman', 26% said 'farmer', and 33% indicated 'student'. This question sought to find out the background and profession of the members of the churches in the district because the author thinks status affects the leadership of the church.

Question 12 asked, "How often have you been visited by the leadership of your local church?" Respondents had different answers. Thirty-four percent indicated 'regularly', 20% said 'rarely', 21% said 'only when I am sick', and 25% said 'never'. These answers point out that the district needs improvement in visitation strategies in order to improve retention and effective evangelism.

Question 13 asked, "Did that affect your faith?" Eighteen percent said 'very much', while 20% indicated 'a little bit'. The fact is that all were affected in one way or another. This suggests that local leadership in the Nakonde Mission District has a great impact on the people and that whatever they do affects people, either negatively or positively.

Suggestions for Improvement

This section addresses the need for good church governance in the local church.

Question number 1 stated, "What needs at your local church should be fulfilled in order to close the back door?" Thirty-three percent indicated 'constant visitation' while 42% indicated 'caring leadership' 25% indicated 'prayer'. Although different needs were

pointed out, that of caring leadership was the highest. This suggests that the expectation of the local church is a caring leadership that they are missing at the present.

Question number 2 asked, “How can you increase church membership at your local church?” Respondents had different suggestions. Forty-six percent said ‘small evangelism visitation groups’, 21% indicated ‘open air preaching’, 20% suggested ‘prayer’, and 13% indicated ‘community service’. According to the Nakonde Mission District, which includes the author, ‘small evangelism visiting groups’ is the biggest factor increasing church membership in the local churches. ‘Good leadership’ came second suggesting that visitation and good leadership go hand-in-hand. It is good leadership that leads to aggressive evangelism, which, in turn, leads to growth and retention of members. White (1911) indicates that growth and spiritual strength occur when there is aggressive evangelistic visitation. She observes that “strength to resist evil is best gained by aggressive service.” Aggressive evangelism does not only lead to growth but it is also a means of retaining members at church. It is the working church that has the spiritual power to stay.

Question number 3 stated, “What programs do not help your local church to grow?” Thirty-nine percent indicated ‘no involvement in community service’, 51% indicated wrong methods of out-reach, and 10% suggested ‘other’ reasons. Any program which is not focused on growth and retention is a wrong method of outreach.

Question number 4 asked, “How do you ensure that there is effective leadership that is supportive of the local church at all times?” Respondents answered differently. Twenty-eight percent indicated ‘prayer’ while 21% suggested ‘Bible study’. Thirty-one percent strongly pointed out ‘not allowing wrongs to carry over to the next level of

governance' and 20% suggested 'dismissing erring leaders after offering advice several times to no avail'. Half of the membership in the Nakonde Mission District suggest correcting leaders. This means that leadership should learn from constituents. Just as they influence them, even so should the membership influence them?

Question 5 asked, "How do you correct leadership at your local church in order to maximize progress?" Twenty-eight percent said 'prayerfully and respectfully', 41% indicated 'through their fellow leaders', 31% suggested 'scandalizing them'. The majority observed that correction of erring leaders is motivated by respect and prayer and should be done through their fellow leaders.

CHAPTER 5

PROJECT ANALYSIS, CONCLUSIONS, AND RECOMMENDATIONS

This chapter is organized into five sections. Section one is a report on the project itself. Section two is an evaluation of the project. Section three contains a summary, section four is a conclusion, and section five offers recommendations.

Project Report

In my project proposal, I indicated that the task of this project was to develop and implement a Christian Servant-Leadership Training Program that would focus on the importance of relational skills in effective evangelism and retention of members. The intention of the project was to investigate why the Christian servant-leadership model is a factor in effective evangelism and retention of members at the Nakonde Mission District in Zambia. In my project proposal, I also suggested that the project would be implemented, evaluated and reported over a period of one year, from August 2009 to August 2010.

Stages of Implementation

First, I designed a questionnaire form based on relational skills, especially section B: Strategies For Growth; Section C: Causes For Decline; and Section D: Suggestions For Growth.

Second, I chose a method of study that would help in the implementation of the project. I chose focus groups because of their nature of discussing items before coming to any conclusions.

Participation was on a voluntary basis due to the fact that I had limited resources. They would not be paid, only involved in a learning experience.

Ten churches spread evenly across the Nakonde Mission District were identified. I advised each church to recommend ten people. In the end there were one hundred volunteers, forming a sampling of the District, who would represent the total membership in reflecting on why the Christian servant-leadership model could be a factor in effective evangelism and retention of members.

I gave myself a month to visit and train each focus group, at its respective site, on what was expected of each group. I explained what I wanted them to do section by section. This served two purposes: to train for future leadership and also to discover their opinion of the project title: Why the Christian Servant-Leadership Model is a Factor in Effective Evangelism and Retention of Members at the Nakonde Mission District.

Next, I visited each focus group again with the questionnaire forms. Each focus group received a bundle of survey forms in an envelope on which the name of their church was written. Each time I visited a focus group, I would distribute the survey forms, and then explain what was required. After group discussion, which lasted thirty minutes, participants would express their individual opinions by making a cross in the appropriate box that best answered the question.

Upon completion of this phase, I was ready for the second process: Evaluation of the survey.

An Evaluation of the Project

An evaluation of the project is divided into two parts. Part one is an evaluation of the answers on the questionnaire forms. Part two is an evaluation of the written material I surveyed. One part is practical – questionnaire forms, while the other part is theoretical – surveyed literature on the Project Title: Why the Christian Servant-Leadership Model is a Factor in Effective Evangelism and Retention of Members. Findings in the practical part of the project confirm what available Christian literature on the title under discussion seems to conclude: The Christian Servant-Leadership Model is there to lead by service and serve by leading. It is believed that this kind of leadership is a key factor in effective evangelism and retention of members in a local church.

Evaluation of Questionnaire Responses

After the focus groups had finished their work, we grouped similar answers together section by section. I will now focus on the questions and answers. For emphasis and evaluation purposes, I will again list the answers to questions in summary form so that the evaluations and conclusions can be appreciated.

Section A: Spiritual Growth and Formation

Question 1: *How many Bibles do you have?* Fifty-three percent indicated that they had one or more Bibles, while 47% indicated they had none.

Question 2: *How often do you read the Bible for spiritual formation?* Fifty-three percent indicated that they read their Bibles on a regular basis while 47% did not because they were illiterate.

Question 3: *How many Spirit of Prophecy Books do you have?* Fifty-three percent

indicated they had one or more, while 47% indicated they had none.

Question 4: *How often do you read these books for spiritual formation?*

Fifty-three percent indicated they were reading on a regular basis while 47% did not because they were illiterate.

Question 5: *Have you attended any seminars on how leadership influences effective evangelism?* Twenty percent said they had, while 80% indicated they had not.

Question 6: *Who conducted this seminar evangelism and retention of members?* North Zambia Field conducted 51% of the seminars while Zambia Union Conference conducted 49%.

Question 7: *When was it conducted?* Respondents indicated 1998, 2003 and 2008.

Question 8: *How often have you attended seminars on effective evangelism and retention of members?* Rarely: 39%; Regularly: 40%; and not at all: 11%.

Question 9: *Which seminars regarding the quality of leadership that influences effective evangelism and retention of members have been helpful to you at your local church?* Forty percent said all of them, while 21% and 18% indicated the North Zambia Field and Zambia Union Conference respectively.

Question 10: *Did the pastor who presented Christ to you tell you about the quality of leadership that influences effective evangelism and retention of members?* Forty-one percent indicated that the pastor did, while 59% said he did not.

Question 11: *Did the pastor preach it or lead by example?* Fifty-nine percent said the pastor preached it, while 41% said he led by example.

Question 12: *Who led you to start thinking that servant leadership is the best type of leadership that influences effective evangelism and retention of members at your local*

church? Thirty-two percent indicated pastors, 15% indicated parents, and 43% indicated elders.

Question 13: *Have these seminars affected your life in the way you will lead your local church thereby helping to reduce the levels of apostasy and increase the quality of evangelism?* Forty-five percent indicated 'yes', 18% said 'no', 16% were 'not sure', while 21% said they needed 'more' seminars.

Question 14: What do you think is the age group that would demonstrate servant leadership qualities of care, concern and spirituality that would influence effective evangelism retention of members at your local church? Twenty-eight percent indicated old and mature people, 22% said adult and mature people, 20% suggested youth and mature people, and 30% pointed out that all of them could provide leadership qualities of spiritual care and concern.

Section B: Strategies for Growth

Question 1: *What advice do you suggest for increasing the quality of leadership that is concerned about effective evangelism and retention of members?* Forty-eight percent indicated visitation as a strategy, 28% suggested preaching, and 24% indicated formation.

Question 2: *Who has influenced you to become a caring and concerned leader for the well being of those you lead?* Forty-one percent indicated that pastors influenced them, while 45% pointed out elders and 14% indicated the ministerial department director.

Question 3: *How often are the qualities of outreach (evangelism) and care-giving (in reach) taught at your local church?* Fifty-three percent said each Sabbath, while 20%

indicated rarely, and 27% said each fourth Sabbath.

Question 4: *In your opinion, servant leadership that is evangelistic and yet concerned and caring about those it brings into the church is an opportunity to:* 41% indicated God while 20% said pastors. 39% indicated 'myself.'

Question 5: *What qualities will you bring to your local church?* Thirty-one percent indicated 'service', while 33% said 'productivity', 22% indicated 'spirituality', and 14% said 'success'.

Question 6: *What system is going on in terms of effective leadership, evangelism and retention of members?* The question was then broken into three parts:

Question 6(i): *In your opinion, effective leadership . . .* Twenty-three percent said 'cares about others', 27% said 'is concerned about God's work', 43% indicated 'visits to reduce backsliding and increase growth', and 7% indicated 'is spiritual'.

Question 6(ii): *Effective evangelism occurs . . .* Twenty-six percent said 'when pastors visit', 26% indicated 'when elders visit', 24% indicated 'when deacons visit', and interestingly enough, 24% also indicated 'when members visit each other'.

Question 6(iii): *Retention of members at your local church occurs . . .* Twenty-six percent said 'when pastors visit', 26% said 'when elders visit', 19% indicated 'when deacons visit', and 29% said 'when members visit'.

Question 7: *How many seminars have you attended on evangelism and retention of members?* Twenty percent indicated 'none', while 39% indicated 'three', and 41% said they had attended other seminars.

Question 8: *Does the baptismal class exist at your local church?* 100% of the respondents said yes.

Question 9: *What strategy for church growth and retention of members was taken at the seminar you last attended in 19__? And in 200__?* Fifty-nine percent indicated ‘visitation’, while 20% indicated ‘prayer’, 18% indicated ‘spirituality’, and 3% said ‘open-air’ preaching’.

Question 10: *In which periods has your church grown in evangelism?* Forty-three percent indicated the second quarter, while forty-seven percent said the third quarter, and 10% indicated the fourth quarter.

Question 11: *In which periods has your church lost members?* Fifteen percent indicated the first quarter, 20% said the second quarter, 30% said the third quarter, and 25% pointed to the economic melt-down.

Section C: Causes for Decline

Question 1: *How many members has your church lost in four years?* Forty-eight percent indicated they had lost a small number in four years while 18% indicated a big number.

Question 2: *What do you think is the reason why people leave the church at your local church?* Twenty-six percent said it was lack of care giving by both leaders and members while 15% indicated adultery / fornication as the reason for leaving. Twelve percent indicated witchcraft/tradition as the reason for leaving the church while 7% indicated being ridiculed by both family and relatives as the reason. Regrettably, 16% indicated that they leave because they are not loved.

Question 3: *what is the average loss of membership per year in your church?* Twenty-six percent indicated losing between 20% and 39% of those baptized while 29%

indicated losing between 2% and 19%. Forty-five percent indicated losing members for other reasons.

Question 4: *What do you think causes people to retain their membership for a long time at their local church?* Fifty-one percent indicated good leadership, 29% indicated the friendliness of the members, and 20% indicated doctrine.

Question 5: *What are the elements that cause you not to backslide at your local church?* Fifty-six percent indicated that God's blessings kept them from backsliding, 39% indicated that caring and concerned leadership was the reason why they did not backslide, and 5% indicated loving and loveable Christians as the reason.

Question 6: *Church elections at your local church include leaders who do not care about supportive visitations in order to close the back door for backsliders and open the front door for in-comers.* Twenty percent said this is generally so, while 61% indicated it is sometimes so, and 19% said it is somehow so.

Question 7: *Our church elections are sullied with fraud.* Seventy-one percent said 'rarely', while 21% indicated 'sometimes' and 8% said 'generally'.

Question 8: *What is the secret of growth at your local church?* Fifty-one percent indicated that visitation is the secret of growth at their local church, 23% indicated seminars, and 26% indicated public campaigns.

Question 9: *What is the secret of retention at your local church?* Forty-nine percent indicated that the secret of retention at their local church is pastoral visitation by pastors, elders, as well as church members, 21% indicated Bible studies, 10% indicated seminars, and 20% indicated prayers.

Question 10: *Have you been tempted to leave your local church because of poor*

leadership that is not representative? Fifty-one percent said ‘yes’, 20% indicated ‘no’, 24% said ‘sometimes’ and 5% indicated ‘always’.

Question 11: *What was your profession before you joined your local church?*

Twenty-six percent indicated ‘farmer’, 31% said ‘business man/woman’, and 33% indicated ‘student’.

Question 12: *How often have you been visited by the leadership of your local church?* Thirty-four percent indicated ‘regularly’, 20% said ‘rarely’, 21% indicated ‘only when I am sick’, and 25% said ‘never’.

Question 13: *Did that affect your faith?* Eighty percent indicated ‘very much’, while 20% said ‘a little bit’.

Section D: Suggestions for Improvement

Question 1: *What needs at your local church should be fulfilled in order to close the back door?* Thirty-three percent indicated ‘constant visitation’, while 42% pointed out ‘caring leadership’ 25% indicated ‘prayer’.

Question 2: *How can you increase church membership at your local church?* Forty-six percent indicated ‘small evangelism visitation groups’ as a means of increasing membership, 21% indicated ‘open-air preaching’, and 13% indicated ‘community service’ as a means of increasing membership at their local church.

Question 3: *What programs do not help your church to grow?* Fifty-one percent indicated ‘wrong methods of outreach’, 39% indicated ‘no involvement in community service’, and 10% indicated ‘other’ reasons as the cause.

Question 4: *How do you ensure that there is effective leadership that is supportive of the local church at all times?* Twenty-eight percent indicated ‘prayer’, 21% pointed to

‘Bible study’, 31% suggested ‘not allowing wrongs to carry over to the next level of governance’, and 20% indicated ‘dismissing erring leaders after offering advice several times to no avail’.

Question 5: *How do you correct leadership at your local church in order to maximize progress?* Twenty-eight percent indicated ‘prayerfully and respectfully’, 41% said ‘through their fellow leaders’, and 31% indicated ‘scandalizing them’.

Observations

The sampling on spiritual growth and formation of the Nakonde Mission District indicates a low level of spiritual growth. This may have several factors. One factor, illiteracy, as pointed out in the survey, contributes to low levels of spirituality. The other factor is failure by those who are literate to attend meetings which are meant to improve the district. For instance, 80% of none attendants is not good even if the figure might have included illiterates. The sample also points out low levels of reading in the culture. If 53% of the literate group was reading adequately and responsibly, it would provide good leadership to the church. The other challenge the sample shows is leadership that could lead by example. The sample pointed out that there are problems among the leadership of the local church in giving care to those they lead. Neither are they concerned. This section also indicates that there is failure by the local church to include youth in leadership positions even though the youth provide the largest number of members in the church.

The sample on strategies for growth the sample pointed out that visitation by both the leadership of the local church and members themselves are a potential key to both effective evangelism and retention of members. The survey also indicates that evangelism

is not balanced if leadership is not caring or concerned. This will be evident in stressing one form of evangelism—the winning aspect—above the other—the nurturing aspect. Leadership that demonstrated care, concern, spirituality, redemptive compassion, empathy, acceptance, forgiveness, love and service is what the author refers to as servant-leadership. It demonstrates the virtues of redeeming love found in 1 Cor 13:4-8. The survey found this to be lacking or not practiced in the district, hence there were low membership retention levels and ineffective evangelism, as well as imbalanced evangelism.

The sample on causes and decline the sample indicated that not visiting in order to minimize apostasies is the highest cause for people leaving the church. Although the survey indicated that there were other factors involved as well, these were not as high as that of good, concerned and caring leadership that visits. The sampling also indicated that cultivation of dynamic relational skills by leaders is key to improving the church in effective evangelism and retention of members. The survey also showed that God works through caring and concerned leadership of the church to accomplish His agenda of winning souls and retaining them for the Kingdom (see Matt 28:19-20).

In suggestions for growth, the survey indicates what can greatly improve the Nakonde Mission District. Some factors that can improve growth in the area are constant visitation, prayer, Bible study, open air preaching, involvement in community service and dismissing erring leaders after offering advice several times to no avail. Of course this should be done through their fellow leaders.

Part 2: Evaluation of Surveyed Literature on Why the Christian Servant-Leadership Model is a Factor in Effective Evangelism and Retention of Members

All the literature I have consulted concerning the Christian servant-leadership model confirms that this form of leadership is not only better, but it is also the most effective type of leadership on record.

In chapters two and three, I have shown by consulting credible works that effective evangelism and retention of members at any local church is dependent on the dynamic relational skills of Christian servant-leaders. The works I consulted also conclude, some directly and others by implication, that it is the Christian servant-leader who demonstrates virtues of care-giving, concern and redemptive compassion for those he or she leads.

Summary

I have demonstrated through focus groups how the practical aspect of the project relates to the theoretical part which is surveyed literature. I have also argued that the cry of the local church is for leadership that would balance between the two forms of evangelism. It appears that at the moment evangelism seems to lean on one side, the winning aspect. The other form, the nurturing aspect, seems to receive less emphasis. I have also shown in this study how some key words in Chapter two such as *matheo*, a disciple who learns without attachment, and *matheteuo*, a disciple who learns and is attached to the teacher have contributed understanding to the two concepts of winning souls and nurturing them. The other word is '*didasko*', to teach, instruct by word of mouth. '*Didasko*' has inherent in it the calculation to influence the understanding of the person being taught. Its counterparts are '*akouo*', to hear for the purpose of understanding

and' *manthano* ', to learn, from which '*mathetes* ', learner, pupil, disciple is derived. One teaches, '*didaskei* ' and the other, '*matheteuei* ', learns or assimilates as part of himself or herself. This is in contrast to the '*kerusso* ', to preach. Proclaim seems not to have the same expectation of learning and assimilation as that which is being taught (see Chapter 2). The point of this discussion is probably that the '*kerusso* ' part is the winning aspect of evangelism while the '*didasko* ' part of evangelism is the nurturing aspect.

Conclusions

This project has demonstrated that the Christian servant-leadership model has no equal. It stands alone with no competition. Christ, its founder, is the Lord of the concept. No one can improve on it. Neither can one successfully embrace it without being "in Christ" (2 Cor 5:17). The value of the Christian servant-leadership model has also been recognized by secular leaders. Probably Friedman (2007) could be referring to this form of leadership when he says that it balances between "empathy and responsibility" (p. 134). Smith (1998) also seems to be right when he implies that "we learn from individuals or groups with whom we identify" (p. 10). If leaders of a local church were leading by example and not just by their words, what a change that would bring among the membership! If that were done, much would be achieved in terms of effective evangelism and retention of members. I like what Berkley (1992) seems to imply about a Christian leader who reflects God's character. He or she is like a daily "acted sermon" (p. 39).

Just as salvation is God given, success in embracing and practicing Christian servant-leadership is also God given. Grunlan (November, 2007) seems to outline the relational needs that should be fulfilled in a Christian leader's life when he states : "

Good leaders seek wise council, motivate, do not manipulate, do not tolerate wrong doing, have integrity, strive for excellence, deal with trouble makers, balance between truth and love, are always learning, deal with problems and do not react but act” (pp. 25-27).

Foster (1985) also contributes understanding to the discussion by observing that “leadership is an office of servant hood. Those who take up the mantle of leadership do so for the sake of others, not for their own sake” (p. 235).

Probably to conclude on the subject of Christian servanthood, the Christian Leadership Center (December, 2010) issued a summary statement on the subject by stating,: “ Christian leadership is a dynamic relational process in which people, under the influence of the Holy Spirit, partner to achieve a common goal—serving others by leading and leading others by serving” (pp. 37). Since Christian leadership is a dynamic relational process, it is a vital force in both effective evangelism and retention of members.

While the argument in Matthew 28:19 is based on proclamation of the Gospel—the winning aspect of evangelism—verse 20 of the same chapter is based on a dynamic relational process, the nurturing aspect of evangelism.

The proposal of this project is that if there is a return to the Christian servant-leadership model, effective evangelism and retention of members will improve greatly

Recommendations

After involving the focus groups in the Nakonde Mission District in Zambia to look at and critically analyze and discuss why the Christian Servant-Leadership Model is

a Factor in Effective Evangelism and Retention of Members, the following are recommendations for implementation:

1. That there be a balance in the Gospel Commission between verse 19 of Matt 28, which is the winning aspect of evangelism, and verse 20 of the same chapter, which is the nurturing aspect of evangelism. At the moment, it appears that there is much emphasis on the “*kerusso*” preaching aspect and less stress on making disciples who are attached to the Teacher (Savior) and His teaching,(the nurturing aspect). (See argument on “*matheo*,”and “*matheteou*” in relation to “*didasko*” in chapter 2.)

Stressing one form of evangelism above the other is not evangelism at all. The Lord Jesus balanced between the two forms of evangelism. He accomplished this by becoming a servant-leader. As His servants, we too should do the same (see Mark 10:35-45; John 13:1 17).

2. That there be programs for inculcating the principles of the Christian servant-leadership model early in ministry and at a local church.

3. That the Ministerial Department be responsible for monitoring the development of dynamic relational skills of servant-leadership in new entrants to ministry and also at a local church.

4. That the principles of good leadership in relation to effective evangelism and retention of members be taught on a consistent basis at a local church.

5. That the local church be equipped through seminars with dynamic relational skills that are a “must” in winning souls for the Master and retaining them.

6. Since the cry of the local church is for care-giving leadership that is concerned

about those it leads, the focus of training leaders at a local church should be on the development of relational skills.

7. That the Personal Ministries Department work hand-in-hand with the Ministerial Department in developing talent at both the local church and pastoral ministry of leadership that is a factor in evangelism and retention of members.

8. That the pastors and local elders who are assistants to pastors mentor each other for spiritual formation. Kinnan and Ells (2003) had mentoring in mind when they stated that “we need each other, because pastors (elders) are generally authoritarian, not democratic” (p. 24).

I strongly feel that if these recommendations are implemented as indicated, effective evangelism and retention of members at the Nakonde Mission District in Zambia will greatly improve. Other districts within Zambia will also benefit from the implemented recommendations. The world church will also benefit as all of us will be striving to reach the goal and vision of Christian servanthood—serving others by leading and leading others by serving.

APPENDIX A

LEADERSHIP, EVANGELISM AND RETENTION OF

MEMBERS QUALITY OF LIFE SURVEY

Leadership, Evangelism and Retention Of Members Quality Of Life Survey

“Dear Church Member, this questionnaire is trying to establish the quality of leadership that influences effective Evangelism and Retention of Members at your local church. Would you please help us by responding to the following questions as honestly as you can by putting an X in the appropriate boxes. Sometimes two or more answers may be necessary.”

A. SPIRITUAL GROWTH AND FORMATION

1 How many Bibles do you have?

☐ 10% Only one ☐ 47% None ☐ 43% One or more

2 How often do you read the Bible for spiritual formation?

☐ Once a week ☐ 53% Everyday ☐ Only when I go to church ☐ 47% Rarely

3 How many Spirit of Prophecy books do you have?

☐ 13 % Only one ☐ 47% None ☐ 40% one or more

4 How often do you read these books for spiritual formation?

☐ Once a week ☐ 53% Everyday ☐ 47% Rarely

5 Have you attended any seminar on how leadership influences effective evangelism and retention of members?

☐ 20% Yes ☐ 80% No

6 Who conducted this seminar?

☐ 51% North Zambia Field ☐ 49% Zambia Union conference ☐ Other

7 When was it conducted?

☐ 1997 ☒ 1998 ☒ 2003 ☒ 2008 ☐ Other

8 How often have you attended seminars on effective evangelism and retention of members?

☐ 49% Rarely ☐ 40% Regularly ☐ 11% Not at all

9 Which seminars have been helpful to you regarding the quality of leadership that influences effective evangelism and retention of members at your local church?

☐ 42% North Zambia Field ☐ 18% Zambia Union conference ☐ 40% Other ☐ 40% All of them

10 Did the Pastor who presented Christ to you tell you about the quality of leadership that best influences effective evangelism and retention of members?

☐ 41% Yes ☐ 59% No

11 Did the Pastor preach this or he just led by example?

☐ 59% Preached it ☐ 41% Led by example

12 Who led you to start thinking that Servant Leadership is the best type of Leadership that influences effective evangelism and retention of members at a local Church?

☐ 42% Pastors ☐ 15% Parents ☐ 43% Elders ☐ Friends

13 Have these seminars affected your life in the way you will lead your local church thereby reducing the levels of apostasy and increasing the quality of evangelism?

☐ 45% Yes ☐ 18% No ☐ 16% Not sure ☐ 21% Need more

- 14 What do you think is the age group that will demonstrate servant leadership qualities of care, concern and spirituality that will influence effective evangelism and retention of members at your local church?

☐ 28% Older and mature ☐ 22% Adult and mature ☐ 30% All of them ☐ 20% Youth and mature

B STRATEGIES FOR GROWTH

- 1 What advice do you suggest of increasing the quality of leadership that is concerned about effective evangelism and retention of members?

☐ 48% Visitations ☐ 28% Preaching ☐ 24% Formation ☐ Other

- 2 Who has influenced you to become a caring and concerned leader for the well being of those you lead?

☐ 41% Pastors ☐ 45% Elders ☐ 14% Ministerial department director ☐ All of the above

8

- 3 How often are the qualities of outreach (evangelism) and care giving (in- reach) taught at Your local church?

☐ 53% each Sabbath ☐ 20% Rarely ☐ 27% Each fourth Sabbath ☐ Not at all

- 4 In your opinion, servant leadership that is evangelistic and yet concerned and caring for those it brings into the church is an opportunity to

☐ 41% God ☐ 20% Pastors ☐ 39% Myself ☐ Elders ☐ Deacons

- 5 What qualities will you bring to your local church?

☐ 31% Service ☐ 33% Productivity ☐ 22% Spirituality ☐ 14% Success (Co-active coaching, p. 254)

6 What system is going on in terms of effective leadership, evangelism and retention of members at your local church?

(i) In your opinion effective leadership:

☐ 23% Cares about others

☐ 27% Is concerned about God's work

☐ 43% Visits to reduce backsliding and increases growth (nurture)

☐ Not selective in his/her leadership

☐ Man or woman of the people

☐ 7% Spiritual

☐ Godly

(ii) Effective evangelism occurs when:

☐ 26% Pastors visit

☐ 26% Elders visit

☐ 24% Members visit each other

☐ 24% Deacons visit

☐ Church officers visit

(iii) Retention of members at your local church occurs when:

☐ 26% Pastors visit

☐ 26% Elders visit

☐ 26% Members visit each other

☐ 22% Deacons visit

☐ Preaching at Church and open air Campaigns

7 How many seminars have you attended on evangelism and retention of members?

☐ 10% None

☐ 39% Three

☐ 41% Other

8 Does the Baptismal class exist at your local church?

☐ 100% Yes

☐ No

9 What seminar on the strategy for church growth and retention of members did you last attended in 19? Or 200?

<input type="text" value="59%"/> Visitation	<input type="text" value="20%"/> Prayer	<input type="text" value="18%"/> Spirituality
<input type="text" value="3%"/> Open air preaching	<input type="text"/> Church attendance on a weekly basis	<input type="text"/> None

(Sahlin, Adventist Congregations Today, p. 16).

10 In which periods has your church grown in evangelism?

<input type="text"/> First Quarter	<input type="text" value="43%"/> Second Quarter
<input type="text" value="47%"/> Third Quarter	<input type="text" value="10%"/> Fourth Quarter

11 In which periods has your church lost members?

<input type="text" value="15%"/> First Quarter	<input type="text" value="20%"/> Second Quarter
<input type="text" value="30%"/> Third Quarter	<input type="text"/> Fourth Quarter
<input type="text" value="25%"/> Economic Melt-down	<input type="text"/> Other

C CAUSES FOR DECLINE

1 How much has your church lost in membership in four years?

<input type="text" value="18%"/> Big number	<input type="text" value="48%"/> Small figure	<input type="text" value="24%"/> Not at all
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2 What do you think is the reason why people leave the church at your local church?

9% Adultery

7% Fornication

Witchcraft

26% Lack of care giving by leaders and church members

24% No concern by leaders and church members

15% Not loved

7% Ridiculed by friends and family

3% Tradition

3 What is the average loss of members per year in your church?

100% - 80% of those baptized

26% 39% - 20% of those baptized

29% 19% - 2% of those baptized

45% Other

4 What do you think causes people to retain their membership for long at their local church?

51% Good leadership

Sabbath

Parents

29% Friendliness of members

20% Doctrine

Spiritual stand of members

5 What are the elements that cause you to backslide at your local church?

56% God's blessings

39% Caring and concerned leadership

Other

5% Loving and loveable Christian membership

Supportive friends

6 Church elections at your local church include leaders who do not care about supportive visitation in order to close the back door for backsliders and open the front door for in - comers?

20% Generally

61% Sometimes

19% Somehow

7 Our church elections are sullied with fraud.

71% Rarely

8% Generally

19% Sometimes

8 What is the secret of growth at your local church?

3% Seminars

51% Visitations

26% Public Campaigns

Other

9 What is the secret of retention at your local church?

49% Pastoral visitation by both Pastors, elders and members

21% Bible studies

20% Prayers

10% Seminars

Service to others

Other

10 Have you been tempted to leave your local church because of poor leadership that is not representative?

51% Yes

20% No

24% Sometimes

5% Always

11 What was your profession before you joined your local church?

Pastor

31% Businessman/woman

26% Farmer

33% Student

12 How often have you been visited by the leadership of your local church?

34% Regularly

20% Rarely

25% Never

21% Only when I am sick

Other

13 Did that affect your faith?

☐ 80% Very much

☐ Not at all

☐ 20% A little bit

D SUGGESTIONS FOR IMPROVEMENT

1 What needs at your local church should be fulfilled in order to close the back door?

☐ 33% Constant visitations

☐ 42% Caring leadership

☐ Bible study

☐ Warmth and friendliness of members

☐ 25% Prayer

☐ Other

☐ Seminars

2 How can you increase church membership at your local church?

☐ 46% Small Evangelism visiting groups

☐ 21% Open air preaching

☐ Bible study

☐ 13% Community Service

☐ 20% Prayer

3 What programs do not help your local church to grow?

☐ 39% No involvement in community service

☐ 51% Wrong methods of outreach - (Sahlin, Adventist Congregations, pp. 20-23)

☐ 10% Other

4 How do you assure that there is effective leadership at the local church that is supportive of the local church at all times?

☐ 28% Prayer

☐ 31% Not allowing wrongs to carry over to the next level of governance

☐ 21% Bible study

☐ 20% Dismissing erring leaders after offering advice several times to no avail

5 How do you correct leadership at your local church in order to maximize progress?

☐ 28% Prayerfully and respectfully

☐ 41% Through their fellow leaders

☐ 31% Scandalizing them

☐ Other

APPENDIX B

AGGREGATE RESPONSE TO SURVEY

RESULTS

Leadership, Evangelism and Retention of Members Quality Of Life Survey

“Dear Church Member, this questionnaire is trying to establish the quality of leadership that influences effective Evangelism and Retention of Members at your local church. Would you please help us by responding to the following questions as honestly as you can by putting an X in the appropriate boxes? Sometimes two or more answers may be necessary.”

A. SPIRITUAL GROWTH AND FORMATION

1 How many Bibles do you have?

Only one: 10%. None: 47%. One or more: 43%

2 How often do you read the Bible for spiritual formation?

Once a week: 0

Once a month: 0

Everyday: 53%

only when I go to church: 43%

Rarely: 4%

3 How many Spirit of Prophecy books do you have?

Only one: 13%. None: 47%. One or more: 40%

4 How often do you read these books for spiritual formation?

Once a week: 0

Once a month: 0

Everyday: 53%

Rarely: 47%

5 Have you attended any seminar on how leadership influences effective evangelism and retention of members?

Yes: 20%. No: 80%

6 Who conducted this seminar?

North Zambia Field: 51% . Zambia Union Conference : 80%

7 When was it conducted?

1998 x. 2003 x. 2008x.

8 How often have you attended seminars on effective evangelism and retention of members?

Rarely: 39%.

Regularly: 40%.

11% not at all: 11%

- 9 Which seminars have been helpful to you regarding the quality of leadership that influences effective evangelism and retention of members at your local church?
- North Zambia Field: 21% .. Zambia Union Conference: 18%. All of them: 40% 4

- 10 Did the Pastor who presented Christ to you tell you about the quality of leadership that best influences effective evangelism and retention of members?
- Yes : 41% No :59%

- 11 Did the Pastor preach this or he just led by example?
- Preached it : 59% Led by example : 41%

- 12 Who led you to start thinking that Servant Leadership is the best type of Leadership that influences effective evangelism and retention of members at a local Church?
- Pastors : 42% Parents : 15% Elders: 43%

- 13 Have these seminars affected your life in the way you will lead your local church thereby Reducing the levels of apostasy and increasing the quality of evangelism?
- Yes: 45% No: 18% Not sure: 16% Need more: 21%

- 14 What do you think is the age group that will demonstrate servant leadership qualities? Of care, concern and spirituality that will influence effective evangelism and retention of members at your local church?
- Older and mature: 28%. Adult and mature: 22%. Youth and mature: 20%.
- All of them: 30%

B STRATEGIES FOR GROWTH

- 1 What advice do you suggest of increasing the quality of leadership that is concerned? about effective evangelism and retention of members?
- Visitations: 48% Preaching: 28% . Formation: 24%.
- 2 Who has influenced you to become a caring and concerned leader for the well being? of those you lead?
- Pastors: 41%. Elders: 45% Ministerial Department: 14%
- 3 How often are the qualities of outreach (evangelism) and care giving (in- reach) taught at Your local church?
- Each Sabbath: 53% Rarely: 20% Each fourth Sabbath : 27%.

- 4 In your opinion, servant leadership that is evangelistic and yet concerned and caring for Those it brings into the church is an opportunity to
- God : 41% Pastors : 20% Myself : 39%
- 5 What qualities will you bring to your local church?
- Service: 31% Productivity: 33% Spirituality: 22% Success: 14%
- 6 What system is going on in terms of effective leadership, evangelism and retention of Members at your local church?
- (i) In your opinion effective leadership:
- Cares about others: 23% concerned about God's work: 27%
- Visits to reduce backsliding and increases growth (nurture): 43%
- (ii) Effective evangelism occurs when:
- Pastors visit: 26% Elders visit: 26%. Deacon's visit: 24%;
- Members visit each other: 25%.
- (iii) Retention of members at your local church occurs when:
- Pastors visit: 26% Elders visit: 26%. Deacons visit: 22%.
- Members visit each other: 29%.
- 7 How many seminars on evangelism and retention of members have you attended?
- None: 10% Three: 39%. Other: 41%.
- 8 Does the Baptismal class exist at your local church?
- Yes: 100% No: 0
- 9 What strategy for church growth and retention of members was taken at the seminar you last attended in 19? Or 200?
- Visitation: 59% Prayer: 20% Spirituality: 18%
- 10 In which periods has your church grown in evangelism?
- First Quarter Second Quarter: 43%
- Third Quarter: 47% Fourth Quarter: 10%

11 In which periods has your church lost members?

First Quarter: 15%

Second Quarter: 20%

Third Quarter: 30%

Fourth Quarter

Economic Melt-down: 25%

Other

C CAUSES FOR DECLINE

1 How much has your church lost in membership in four years?

Big number : 18%

Small figure : 48%

Not at all : 24%

2 What do you think is the reason why people leave the church at your local church?

Adultery : 9% Fornication : 7% Witchcraft : 5%

Lack of care giving by leaders and church members: 26%

15% Not loved : 5% Ridiculed by friends and family : 7% Tradition : 3%

3 What is the average loss of members per year in your church?

100% - 80% of those baptized

39% - 20% of those baptized: 26%

19% - 2% of those baptized : 29%

Other: 45%

4 What do you think causes people to retain their membership for long at their local church?

Good leadership : 51%

Parents : 0 Friendliness of members : 29%

Doctrine: 20%

Sabbath: 0

Spiritual stand of members : 0

5 What are the elements that cause you not to backslide at your local church?

God's blessings: 56%

Caring and concerned leadership : 39%

Loving and loveable Christian membership: 5% : Supportive friends : 0

Other : 0

6 Church elections at your local church include leaders that who do not care about supportive Visitation in order to close the back door for backsliders and open the front door for in-comers.

Generally : 20%

Sometimes : 61%

Somehow : 19%

- 7 Our church elections are sullied with fraud.
Rarely: 71% Generally: 8% Sometimes : 21%
- 8 What is the secret of growth at your local church?
Seminars: 23% 51% Visitations: 51 %
Public Campaigns: 26% Other: 0
- 9 What is the secret of retention at your local church?
Pastoral visitation by Pastors, elders and members: 49%
Seminars: 10% Bible studies: 21% Prayers: 20%
- 10 Have you been tempted to leave your local church because of poor leadership that that is not representative?
Yes: 51% No: 20% Sometimes: 24% Always: 5%
- 11 What was your profession before you joined your local church?
Pastor: 0 Businessman/women : 31%
Farmer: 26% Student : 33%
- 12 How often have you been visited by the leadership of your local church?
Regularly: 34% Rarely : 20% Never : 25%
Only when I am sick: 21% Other: 0
- 13 Did that affect your faith?
Very much: 80% Not at all : 0 A little bit : 20%
- D SUGGESTIONS FOR IMPROVEMENT
- 1 What needs should be fulfilled at your local church in order to close the back door?
Constant visitations: 33% Caring leadership: 42%
Warmth and friendliness of members: 0 Prayer :25%
Bible Study : 0 Seminars : 0 Other : 0

2 How can you increase church membership at your local church?

Small Evangelism visiting groups : 46% Open air preaching :21%

Community Service: 13% Bible Study: 0 Prayer : 20%

3 What programs do not help your local church to grow?

None involvement in community service : 39% Other: 10%.

Wrong methods of outreach - (Sahlin, Adventist Congregations, pp. 20-23) : 51%.

4 How do you ensure that there is effective leadership that is supportive of the local church at all times?

Prayer: 28% Bible study : 21%

Not allowing wrongs to carry over to the next level of governance : 31%

Dismissing erring leaders after offering advice several times to no avail: 20%.

5 How do you correct leadership at your local church in order to maximize progress?

Prayerfully and respectfully: 28% through their fellow leaders : 41%

Scandalizing them: 31% Other: 0

APPENDIX C

QUESTIONS THAT IDENTIFY A SERVANT LEADER

QUESTIONS THAT IDENTIFY A SERVANT LEADER

Becoming a Servant Leader: Do you have what it takes?

Place a check in the box of each of the following questions that you would answer with a 'yes.' If you can check more than seven of these, you may be well on your way to becoming a servant leader.

- (1) Do people believe that you are willing sacrifice your own self-interest for the good of the people?**
- (2) Do people believe that you want to hear their and will value them?**
- (3) Do people believe that you will understand what is happening in their lives and how it affects them?**
- (4) Do people come to you when the chips are down or when something traumatic has happened in their lives?**
- (5) Do others believe that you have a strong awareness for what is going on?**
- (6) Do others follow your requests because they "want to" as opposed to because they "have to?"**
- (7) Do others communicate ideas and vision for the organization when you are around?**
- (8) Do others have confidence in your ability to anticipate the future and its consequences?**
- (9) Do others believe you are preparing the organization to make a positive difference in the world?**
- (10) Do people believe that you are committed to helping them develop and grow?**

(11) Do people feel a strong sense of community in the organization that you lead? (See NebGuide at <http://extension.unl/publications>, 11/8/2010).

APPENDIX D

EXPLANATION FOR EACH CHARACTERISTIC

OF SERVANT LEADERSHIP

EXPLANATION FOR EACH CHARACTERISTIC OF SERVANT LEADERSHIP

- (1) Calling: Do people believe that you are willing to sacrifice self-interest for the good of the group? Servant leaders have a natural desire to serve others. This notion of having a calling is deep rooted and value-based.
- (2) Listening: Do people believe that you are willing to hear their ideas and will value them? Servant leaders are excellent listeners. They are receptive and genuinely in the views and input of others. People instinctively understand that servant leaders want them to share their ideas and that these ideas will be valued.
- (3) Empathy: Do people believe that you will understand what is happening in their lives and how it affects them? Servant leaders can “walk in others’ shoes.” They understand and empathize with others’ circumstances and problems.
- (4) Healing: Do people come to you when the chips are down or when something traumatic has happened in their lives? Servant leaders are people who others want to approach when something traumatic has happened. They have developed a remarkable appreciation for the emotional health and spirit of others. They are good at facilitating the healing process and others gravitate toward them when emotional needs arise. The ability to create an environment that encourages an emotional mending is crucial for those who want to become great servant leaders.
- (5) Awareness: Do others believe you have a strong awareness for what is going on? Servant leaders have a keen sense for what is happening around them. They are always looking for cues from the environment to inform their opinions and decisions. They know what’s going on and will rarely be fooled by appearances.

- (6) Persuasion: Do others follow your requests because they want to or because they believe they “have to?” Servant leaders seek to convince to do things rather than relying on formal authority. They are naturally very persuasive and offer compelling reasons when they make requests. They never force others to do things.
- (7) Conceptualization: Do others communicate their ideas and vision for the organization when you are around? Servant leaders nurture the ability to conceptualize the world, events and possibilities. They encourage others to dream great dreams and avoid getting bogged down by day-to-day realities and operations. They foster an environment that encourages thinking big and valuing the creative process.
- (8) Foresight: Do others have confidence in your ability to anticipate the future and its consequences? Servant leaders have an uncanny ability to anticipate future events. They are not psychic or always right but they are adept at picking up patterns in the environment and seeing what the future will bring. They usually anticipate consequences of decisions with greater accuracy.
- (9) Stewardship: Do others believe you are preparing the organization to make a positive difference in the world? Servant leaders often are characterized by a strong sense of stewardship....when we describe a leader as having a strong sense of stewardship, we refer to a desire to prepare the organization to contribute the greater good of society. Making a positive difference is characteristic of stewardship mentality.

(10) Growth: Do people believe that you are committed to helping them develop and grow? Servant leaders have a strong commitment to the growth of people. They believe that all people have something to offer beyond their tangible contributions. Servant leaders help people in a number of ways- spiritually, professionally, personally.

(11) Building Community: Do people feel a strong sense of community in the organization that you lead? Servant leaders have a strong sense of community and work hard to foster it in an organization. They believe that an organization needs to function as a community.(See NebGuide at [http://extension/unl.edu/publications](http://extension.unl.edu/publications), 11/08/2010).

APPENDIX E

INSTITUTIONAL LETTER OF AUTHORITY

INSTITUTIONAL LETTER OF AUTHORITY
SEVENTH-DAY ADVENTIST CHURCH
NORTH ZAMBIA FIELD

P.O Box 410862

KASAMA, ZAMBIA, AFRICA.

Tel: 260-214-222033

Fax: 260-214-222111.

March 20, 2009

Institutional Review Board

Andrews University

Berrien Springs, MI, 49104-0335

To Whom It May Concern:

The North Zambia Field of the Seventh-day Adventists welcomes the opportunity to cooperate with Pastor Frank M Sikazwe and Andrews University in his Doctor of Ministry Project Proposal entitled, "An Investigation of Why the Christian Servant Leadership Model is a Factor in Effective Evangelism and Retention of Members at the Nakonde Mission District in Zambia." He has permission to conduct surveys and interviews in churches and among members of the Mission District within our Mission Field.

Yours truly,

Rodgers L Chansa- President.

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VITA

Name: Frank M Sikazwe
Date of Birth : 4 June 1952
Place of Birth : Nsangu, Mbala, Zambia

Marriage date: 26 April, 1981 to Gift C. Namuzoshya

Children : Frank M. Sikazwe Jr. 1982
 Joshua M. Sikazwe 1984
 John K. Sikazwe - 1988
 Samuel Sikazwe - 1991
 Deborah W. Nakazwe 1996

Education :

1975–1977: Kitwe teachers College, Zambia, Primary School Teaching Certificate.

1983–1987: Bachelor of Arts in Theology, Andrews University, Solusi College, Zimbabwe.

1990–1994: Masters in Pastoral Ministry, Andrews University, Solusi, Zimbabwe.

2007–Begins: Working on a DMin in Leadership, Andrews University, Helderberg, South Africa.

January 2000–December 2003: District Pastor, Mbala, North Zambia Field.

January 2004–May 2008: District Pastor Kasama, North Zambia Field.

May 2008–January 2010: District Pastor, Nakonde, North Zambia Field.

February 2010–Present: Sabbath School, Personal Ministries, Family Life, Health and Global Ministries Director.

June 1996–December 2000: Sabbath School, Church Ministries and Ministerial Director, North Zambia Field.

January 1996–May 1996: District Leader, Mamba, South Zamia Field, Zambia.

January 1994–December 1995: Chaplain, Religion Teacher, Baptizing Minister, Rusangu Secondary school.

May 1993–December 1993: Vice Principal, Lecturer, Rusangu Ministerial College.

January 1993–April 1993: District Pastor, Chingola, Copperbel Field.

January 1991–December 1992: District Pastor, Ndola, Copper belt Field.

January 1989–December 1990: District Pastor, Musofu, Copperbelt Field.

July 1987–December 1988: Campus Ministries Chaplain, North Zambia Field.

January 1980–August 1983: District Pastor, Mufulira, North Zambia Field, Zambia.

April 1977–December 1979: Primary School Teacher, Ndola, Zambia.

November 1973–April 1974: Miner and trainee, electrical skills, Mindola Mine, Kitwe.

May 1974–December 1974: Pupil Teacher, Kamitondo Primary School, Kitwe. Zambia.